THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Never will I seek nor receive private individual salvation. Never will enter into final peace alone; but forever and everywhere will I live and strive or the redemption of every creature throughout the world.

—Pledge of Kwan Yin

The world aspires to establish eace while many of its leaders pre- are for war. This is a gigantic nadow of what is taking place in e heart of almost every person. an wishes and prays for tranquil- ty of mind while he engages in the ruggle to possess power, longs for cre, and allows that very mind to e exploited by the senses and the assions.

There is a great deal of talk and fort, often sincere, to render ser- ice to our neighbour and our next f kin. The desire to be friendly nd kindly is wide-spread and that oncretizes in a variety of organiza- ons for the service of men. Thus ndividuals project organizations on e screen of civilization.

Personal service is darkened by mbition and by egotism and brings n frustration. Selfishness, ambition, ompetition, also vitiate the service when it is organized; and salaried workers overlook sacrifice with gaze fixed on salaries. Service and sacrifice are a necessity of soul-progress. They create the future Helper and Master, the Bodhisattva and Nirmanakaya. Present-day organized service deprives the individual of that mystical experience of interdependence implicit in the metaphysical doctrine of Causation, as the individual contacts in sacrifice others and all, in an ever-widening sphere. The summation of this mystical experience is in the sublime Pledge of Kwan-Yin quoted at the beginning of this contribution.

The point of good neighbourliness is missed by many a person and by most of the nations because the doctrines of psychology and philosophy underlying these aspirations and endeavours are false. In the modern world, governed by modern knowl-

edge, the real origin and nature of human mind and human morals are not known. The roots of egotism and pride, of passion and prejudice, are hidden alike from the physicist, the physiologist, the chemist, the biologist and the psychologist. Often neighbourliness, goodwill, friendliness, are shadowy feelings, leading people astray, to frustration and failure. The League of Nations failed because its legislators and administrators tried to fashion goodwill out of false concepts; co-operative actions do not arise from competitive thoughts, howsoever human ingenuity plan to create and implement handsome blue prints.

This simple truth, missed by our modern politicians and priests, has ever been emphasized by seers and sages, from Krishna to Christ, from Gautama to Gandhiji.

In this month of May a few will honour the memory of the Great Enlightened One and once again derive inspiration from that fact. The whole world ought to honour that memory. One true way to do this is to reflect upon the Master's words on *Metta*, for which an adequate English term is almost impossible to coin. It implies goodwill, friendliness, neighbourliness, kindliness, generosity, sagacity etc.

The *Mettasutta* praises a peaceful mind and goodwill towards all creatures. Listen :—

Do you desire tranquillity of mind and a peaceful heart ? Then you know what is good for yourself.

The marks of one who has acquired that tranquillity and peace are these: he is able, upright and straight; he has right speech; he has no vain conceit of Self; he has few wants; he is of frugal appetites; his senses remain composed; he is not greedy after gifts; he is not mean.

And how does he pray ?—

" May every living thing, feeble or strong, tall or short, subtle or gross of form, seen or unseen, those dwelling near or far away, those who are born and those still to be born—may every living thing be full of bliss."

Thus he becomes even as a mother, who, as long as she doth live, watches over her only child. His is the all-embracing mind whose goodwill flows unhampered by any ill-feeling, above, below, across, in every way.

He has no enemy.

He is the Friend of all.

O Bhikkhus, cultivate *Metta*, therefore. Standing or moving, sitting or lying down, free from sloth, establish this mindfulness of goodwill. Thus enter Brahma-Vihara.

SHRAVAKA

EDWARD BELLAMY

26TH MARCH 1850—22ND MAY 1898

[This year marks the centenary of the birth of the eminent American thinker and lover of justice and of humankind, Edward Bellamy. The centenary has been observed in more than one country. The Internationale Vereeniging Bellamy at Ede, Holland, has brought out a memorial issue of their monthly paper, with contributions by Mr. Bellamy's wife, son and daughter and by Dr. Arthur E. Morgan, his appreciative biographer. American libraries have arranged memorial exhibits and in Los Angeles a centenary dinner was arranged, with a tableau of Mr. Bellamy's famous "Parable of the Water Tank," and the launching on the same occasion of a Bellamy Foundation for the propagation of his gospel of Equality. A film of *Looking Backward* is reported to be planned. It is hopeful that many today are reading his message and considering sympathetically the scheme of economic and social organization which he worked out with so much earnest and self-sacrificing zeal; because its implementation would be a long step towards the full realization of universal brotherhood. We are privileged to publish here the essay on her great father which **Mrs. Marion Bellamy Earnshaw** has kindly written for us. We take the occasion to express our own high appreciation of the nobility of the ideals and life of Edward Bellamy.—ED.]

When a man makes for himself a place in the sun as Edward Bellamy did, it is natural that the world should be curious as to his background and the forces which moulded his life and set him apart from other men.

Edward Bellamy sprang from rebel ancestry. One of his forebears signed the Magna Charta. Later, in 1630, others fled England and sought sanctuary in the New World. Later they fought in the Revolution and worked in the councils that wrought the Declaration of Independence and the Bill of Rights. The almost unbroken line of scholars and clergymen in his family was no doubt partly responsible for his thoughtful and spiritual nature, which was the very mainspring of his life and of the philosophy which took shape in *Looking Backward* and *Equality*.

Almost from the time he could write he began to jot down his ideas in journals and diaries, and from these scattered entries, even in his early teens, we find that he began to be keenly aware of his kinship with mankind and his duty to God and his brothers.

He attempted to follow the formal education provided by his parents but a year of college proved enough for him. After another year of study and travel in Europe, where, he writes, he was first really aware of the vast differences in the material

states of men, he came back, to "find," as he put it, "his place at the work bench of the world."

His new awareness of the social problem, however, never left him; and there are many evidences of his state of mind at this period. Notably three talks which he delivered at a local youth lyceum would seem to indicate that he was destined far sooner to plunge into the Cause which later claimed him. He writes :—

Let no one falsely suppose that I am dreaming of happiness without toil, of abundance without labour. Labour is the necessary condition, not only of abundance, but of existence upon earth. I ask only that none labour beyond measure that others may be idle, that there be no more masters and no more slaves among men.

In considering the fields in which he could best serve the world, he was attracted to the law. But after having been admitted to the bar he never practised, for, during his years of preparation, he had come to the sad conclusion that law was a sham service, nothing more than "the business of a blood-hound."

Journalism next appealed to him as a profession in which one might worthily use his pen to advance the precepts of justice and of human welfare. At the age of 20 he found himself an outside editorial writer for *The New York Post*. But he soon discovered "the vulgar temper of journalism," as he puts it. He writes in his note-book :—

I am a bit weary tonight. Were the ambition which spurs me on one for pelf or fame, I fancy I should be content to let it go and earn my daily bread in some plodding business, such as men ply about me. But I cannot turn my heart from the great work which awaits.

In 1872, we find him back at home again, Assistant Editor of *The Springfield Union*, for which he also wrote book reviews. Here again, there runs constantly through what came from his pen a keen sensitivity to injustice and inequality, which later finds full expression in *Looking Backward* and *Equality*.

In 1876 his health, never of the best, gave way. After a six months' vacation to the Sandwich Islands, he came back and devoted himself to the writing of short stories, in which field he soon found distinction. From the short story he ventured into the novel, of which he published four before he wrote *Looking Backward*. In one of these, *The Duke of Stockbridge* (1879), he takes up the cudgels for the destitute victims of greedy landlordism with a vigour worthy of the future author of *Looking Backward*.

In 1882, he started a newspaper in partnership with his brother Charles, in the fond hope of being able, as the owner, to satisfy his own standards of honesty and to champion the cause of the inarticulate under dog. But to no avail.

During this year he married and by 1886 was the father of two children. It was this, Edward Bellamy declared, that finally forced him to give himself seriously to the solving

of the social problem. He writes:—

Some mysterious tie that binds me to my children makes me one with the race of men. For we are bodies one of another. Less stupid men would not have needed the child to teach them, but now I have learned, once and for all, that selfishness is suicide, the only true suicide. All these ages has man been mangling his own body, offending its members.

When he had arrived at the point in his deliberations where he realized that "however high, however rich, however wise you are, the only way you can safeguard your child from hunger, cold and wretchedness, is by a plan that will equally safeguard all men's children," he felt that the solution was not far away.

Thomas Jefferson says, "Stick to principle and the knot unties itself." Edward Bellamy's yardstick was equality. The justice and security of life in the year 2000 are made possible by regulating the national system of production and distribution by the democratic principle of the equal rights of all, determined by the equal voice of all. And what is the essential difference between the ways of life now and then? Today we conform men to things; in the year 2000 we shall have learned to conform things to men.

In John Dewey's words,

The system starts from the sound principle that things have no right as against human beings. Edward Bellamy's ethical principle always takes cognizance of the dependence of human life and its supreme values upon equal access to and control of material things.

Edward Bellamy was an evolutionist, not a revolutionist. He was content to leave the building of this true democracy to the people who would benefit from it. He had supreme respect for the dignity of men; he had faith in their essential goodness and common-sense. He knew that they would use the splendid foundations which underlie our form of government to build upon, not removing one stone from the superstructure until a stronger one had been made ready to put in its place, turning all their unexcelled technique and efficiency of organization to the mighty task.

He did not condemn the rich in the supposed interests of the poor. He attacked the system instead, not the individuals, whose condition, whether of riches or of poverty, simply illustrates its results. He insists:—

We make no war against classes. Instead, we advocate a citizens' movement, representing peculiarly neither man nor woman, black nor white, poor nor rich, educated nor ignorant, employer nor employed, but all equally: holding that all of us are victims in body, soul, or mind of the present barbarous industrial arrangements and are all equally interested, if not for our physical, yet for our moral advantage, in breaking the meshes which entangle us and struggling together to a nobler, happier life.

Although *Looking Backward* almost immediately became the book

of the day, it was almost 3 years after its appearance before the public as a whole became aware of its social significance and of the practicability of the plan it offered for the redemption of mankind. Then the book claimed its millions of readers and converts. The author was hailed as a Messiah. *Looking Backward* was translated into many languages, and groups of Bellamy disciples the world over acclaimed Edward Bellamy and organized to spread its message.

Men of all stations in life, then as today, from Bernard Shaw, Louis Brandeis, the great Benes, Clemenceau, Ramsay MacDonald and Mark Twain, philosophers, ministers, doctors, lawyers, artists and business men to bricklayers and blacksmiths, all joined in praise and attempted to pay tribute. But in vain. Edward Bellamy refused to be lionized. He also refused to capitalize his literary success and turned down indiscriminately lecture engagements which would have brought a quick fortune and requests and inducements from editors and publishers on every hand to write articles and to publish his short stories.

Indeed, the poor man spent the summer following his burst into fame on the back porch of his cottage at the seashore to escape the prying eyes of tourists who used to pass by, hoping to catch a glimpse of the famous man.

Such modesty was inexplicable to the outsider, but to those who knew his philosophy, it was completely understandable. How could a person who could write this have reacted differently to the world's applause?

We are but words. Not Christ alone was the Logos. The innumerable men who have lived have been but so many words, so many expressions of the universal, of which all life is the language. What matter the words? It is their animating spirit alone that is of importance.

And again :—

The only greatness a man ever entertains is, when becoming conscious of the infinitesimal and accidental nature of his personality, he rises far above it and becomes sensible of the God who is his soul. No man is great who is not greater than himself and does not realize the pettiness and absurd limitations of his own personality.

Moved by popular demand to accept at least the nominal leadership of the movement which was rapidly growing out of the ideas for a new nation, as set forth in *Looking Backward*, he began the publication of a magazine in Boston to further the cause. But it was never a financial success and, after having continued it for 3 years at a loss, he gave it up.

Thereafter, he retired from the small public life he had accepted and gave the remaining years of his short life to the finishing of a book which he had been planning and working on in a desultory way ever since he had written *Looking Backward*. It was pure economics, a blue print of the new world of which *Looking Backward* was the picture.

He called it "Equality" and referred to it jocularly as "the pill without the sugar coating."

For some time before the publication of the book, he had been in failing health. He knew well enough what was wrong with him, but he was determined to finish *Equality* and stuck doggedly at the task until it was done, continuing to work long after his temperature rose regularly every afternoon and a racking cough tore him to pieces. Only when he had finished reading the last proof would he consent to see a doctor. It was too late. A trip to the Rocky Mountains failed to arrest the disease. After nine months he came back and died in the home he had always loved so well. This was in May, 1898.

Today, fifty-two years after his death, a whole new generation has grown up to do him reverence, and his ideas, many of which seemed fantastic in the 19th century, are accepted facts today. No one could be happier than he would be to see the steady trends toward saner thinking and acting which are discernible in all parts of the world today. Yet he would be the first to say, as he said so long ago, "This is only the beginning. There is a whole infinity beyond."

MARION BELLAMY EARNSHAW

INITIALS

Today every country is bilingual. It has its own tongue and that weird, parentless, language composed of abbreviations, synthetic terms and strings of initials. One may feel competent to deal with U.N.E.S.C.O., F.R.C.S., and so on, but one might quite well meet with D.B.S.T., D.O.T., M.I.A.-M.A., L.A.U.K., C.A.D., c & f, c & s.c.; and so a reference-book becomes essential. The *Dictionary of Abbreviations and Symbols* by EDWARD FRANK ALLEN. (Cassell and Co. Ltd., London. 210 pp. 1949. 7*s*. 6*d*.) ranges over literature, science, art, politics, business, etc., giving also the symbols of proof-reading, meteorology, pharmacy, etc. One cannot find such a work completely up-to-date, because of rapid accretions to the language, *e.g.*, it omits F.R.I.T.A. L.U.X. (the union of France, Italy and the Benelux countries,—Belgium, the Netherlands and Luxemburg) and other recent terms; and one would still require a certain discrimination between different meanings of the same set of initials—whether D. C. refers to death certificate, Dental Corps, Diplomatic Corps or District of Columbia, etc. But for the English-speaking business firms, organisations and individuals, whose contacts extend beyond a purely specialized field, it would be most useful.

THE PATH OF THE INNER LIFE

[An English Buddhist monk who has been living in India for several years, **Sramanera Sangharakshita,** contributes here a perspicuous and inspiring study of the One Goal of human life and of the means by which the spiritual aspirant progresses on the Inner Path, the Middle Way, which, as he shows, is at once the Way of Emptiness and the Way of Compassion for all sentient beings, the Esoteric Path, on which the separative personality yields place at last to Oneness realized. It is an enlightening commentary on *The Voice of the Silence,* translated by H. P. Blavatsky from that gem of the Mahayana Buddhist tradition, "The Book of the Golden Precepts."—ED.]

Religion is not a matter for blind belief or intellectual assent, but for living faith and energetic practice. It consists not in the acceptance of any creed or dogma but in the achievement of an experience, or rather in the achievement of a number of experiences. These experiences link up into a series. This continuous series of experiences forms a Path or Way. When we consider it with regard to its direction it appears as an inward-going as opposed to an outward-going Way, as a Path of the Inner rather than of the Outer Life. Since it is a matter of immediate personal experience within the heart-depths of the individual devotee, and since such experience is by its very nature incommunicable, it is spoken of as an Esoteric as opposed to an Exoteric Path, as a Doctrine of the Heart rather than as a Doctrine of the Eye. When we realize that those experiences are not simply aggregated round any unchanging ego-entity or permanent core of separative self-hood, but that they are, on the contrary, processes of progressive self-impoverishment, self-annihilation, the Path appears as a Way of Emptiness; but, since the "seeming void" is in reality "full," it also appears as a Way of Compassion. Finally, when we regard it as a Path which runs not only between but also above all mind-made dualities, it is seen as a Middle Way.

When speaking of the Path of the Inner Life we automatically contra-distinguish it from the Path of the Outer Life. The distinction consists not so much in a difference of position as in a difference of direction. That is to say, it is to be understood not statically but dynamically. The Path of the Inner Life is also known as the *Nirvritti Marga* or inward-circling path and that of the Outer Life as the *Pravritti Marga* or outward-circling path. That which "circles" either inwards or outwards is the mind. The natural tendency of the mind is to spread itself out fan-wise, as it were, over the five objects of the senses. This outward-circling or fan-wise-spreading movement of the average human mind is naturally accompanied by a corresponding disturbance of the psychic harmony

of the subject and a diminution of the sum total of his psychic energy. Just as the brilliance of a beam of light diminishes as it is spread out over a wider and wider area, so the power of the mind decreases as it is scattered over a larger and larger number of objects. The more concentrated the mind becomes, the more powerful it grows and the more deeply it is able to penetrate into the fathomless abyss of Truth. The mind which is engrossed in the pleasures of the five senses is unconcentrated and therefore impotent. It is unable to see things as they really are. The Buddha and His enlightened disciples of all ages and climes proclaim as though with one voice that *Prajna* or transcendental wisdom arises only in the concentrated mind, and that the mind becomes concentrated only when it is purified of all taint of earthly desires.

The first step along the Path of the Inner Life, without which no other step can be taken, is to become "indifferent to objects of perception." Such indifference is never the result of satiety, but is, on the contrary, the slowly-ripening fruit of constant perseverance in stern renunciation. "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara," warns *The Voice of the Silence.* The early stages of the career of a spiritual aspirant are a period of unceasing struggle between the lower and higher impulses of his nature. On the outcome of this struggle depends the success or failure of his vocation. If he is able to resist the solicitations of the objects of perception and turn his senses as it were inside out, like the five fingers of a glove, thus reversing their direction, they will merge into a single inner sense, and with this subtle inner sense he will be able to perceive spiritual realities. Mystical religion has therefore ever stressed, as indispensable preliminaries to any attempt to know the Truth that will make us free, the killing out of all desire for sense-pleasures and the withdrawal of the scattered forces of the mind into a single unified focus of attention. Only by becoming deaf and blind to the outward illusion can we develop that subtle "inner touch" that will enable us to intuit the Truth that sounds and shines within.

But this purely spiritual perception of spiritual realities by the inner spiritual sense differs from that of our other states of consciousness, inasmuch as it does not take place within the framework of the subject-object relation. The chasm which ordinarily yawns between the experient subject and the object of his experience becomes more and more narrow until finally it disappears and he knows the Truth by becoming one with it. Therefore it is written: "Thou canst not travel on the Path before thou hast become that Path itself." In the vigorous words of the Buddha, we have to "make the path become." This path-becoming is therefore also a self-becoming, a process of self-development, self-

transformation, self-realization. The Goal of the Path, the Ultimate Experience in which the whole long series of experiences eventually culminates, is the state designated as Nirvana.

Since the Path of the Inner Life consists essentially in a series of experiences, and since all experiences are by their very nature ineffable, it is also an Esoteric as opposed to an Exoteric Path. Nothing in the religious life is truly esoteric save spiritual experience. The most private ritual, the abstrusest philosophical doctrine, the most jealously guarded scripture, the most secret society or organization, are all exoteric. They belong to the domain of "Head-learning" rather than to the domain of "Soul-wisdom" and, as *The Voice of the Silence* so emphatically admonishes us, it is above all things necessary to learn to separate the one from the other, to learn to discriminate between "The Doctrine of the Eye" and "The Doctrine of the Heart."

Many, unfortunately, think that the secret teaching consists of some piece of information about the evolution of the universe or the constitution of man which has not been communicated to the world at large, and that it is necessary to acquire this information from certain mysterious personages supposed to be hiding themselves in inaccessible corners of the earth. Such "secret teachings" or, for the matter of that, whole libraries of secret scriptures and orders of secret teachers, may indeed exist, but they all belong to the Exoteric Path, to the domain of Head-learning, and are of little value in the spiritual life. Indeed, they are often in the highest degree harmful to it, for those who believe that they have learned the "esoteric doctrine" and become "initiates" generally grow so proud of their fancied superiority to the rest of mankind that for them progress along the true Esoteric Path is barred for a long time to come. That is why *The Voice of the Silence* is "Dedicated to the Few." The *Hridaya Dharma* or Heart-Doctrine which was transmitted by the Lord Buddha to His immediate disciples, and which was handed on by them to their disciples and their disciples' disciples, even down to the present day, does not consist of any formulated doctrine, much less still any written scripture, but was simply His own ineffable experience of Nirvana. The true Esoteric Path, the true Secret Teaching, the true Doctrine of the Heart, the true Master, is not to be found in any book, or, indeed, anywhere at all in the outside world, but in the heart-depths of the spiritual experience of the individual devotee.

Although the Path of Inner Life, the Esoteric Path, consists of a series of experiences eventually culminating in the Supreme Experience designated Nirvana, these experiences are not "acquisitions" of the subject in the sense that material things and even learning are acquisitions. The one root-illusion which prevents

us from seeing things as they really are, and which it is the primary business of spiritual practice to remove, is the belief in ourselves as separate, perduring individual selves or ego-entities. Inseparably linked with this belief is the feeling of possession, the desire for acquisition. The concepts of "I" and "mine" are simply the two sides of a single coin. As, therefore, the aspirant progresses along the Path of the Inner Life or, better still, as he more and more becomes that Path, the false sense of separative selfhood, the feeling of possession and the greed for acquisition are simultaneously attenuated and eventually disappear together. The further, therefore, the aspirant progresses along the Path, or the more truly he becomes it, the harder it is for him to dichotomize his experience into a subject and an object and to speak of the latter as though it was a possession or acquisition of the former. In the Supreme Experience of Nirvana such a claim would have become a complete impossibility. The Buddha therefore declared that those who laid claim to any spiritual attainment as though they had made it their personal property thereby only betrayed the hollowness of their pretensions.

The decisive test of whether any experience is truly spiritual or not consists in ascertaining whether it is possible to speak of it as "my" experience or not. If it is possible truthfully to speak of it in this way it is simply an addition to the mental or emotional furniture of the ego and as such is merely mundane. This is the meaning of the choice which the aspirant is called upon to make between the "Open Path," the Path of the pseudo-Arahant, and the "Secret Path," the Path of the Bodhisattva. The Arahant is popularly supposed to be one who is indifferent to the miseries of sentient beings and therefore does not remain on earth to help them but disappears into the private bliss of a purely individual Nirvana; whereas the Bodhisattva is supposed to be one whose heart is so profoundly moved by the woes of the world that he decides to renounce the "sweet but selfish rest" of Nirvana and to devote himself to the alleviation of human misery even to the end of time. The choice which the aspirant has to make between these two Paths constitutes his severest test and final initiation.

Although the popular doctrine represents both the Open Path and the Secret Path as genuine alternatives, the Way to Nirvana is in fact only one. The Path of pseudo-Arahantship, of individual liberation, in fact represents the temptation to think of the Supreme Experience as something which can be possessed privately by the individual subject. The renunciation of the thought that Nirvana is something to be attained is the last condition precedent for the "attainment" of Nirvana. Where there is the feeling of possession, of "my-ness," there is also the sense of separative selfhood,

of " I-ness, " and so long as this sense of separative selfhood persists, liberation is impossible, for liberation is fundamentally nothing but liberation from this same root-illusion of separative selfhood. Neither Arahantship nor Bodhisattvahood, which are simply the same realization in predominantly intellectual and predominantly emotional perspectives, can be attained without the complete renunciation of the ideas of " I " and " mine. "

The Path of the Inner Life is spoken of as a Way of Emptiness because it consists in the progressive attenuation of the ego-sense, and the gradual intensification of the realization that everything is devoid of separative selfhood, that all is intrinsically pure and void. This void is not, however, a zero or nothingness. Buddhists express this truth by saying that the Void is itself void. Just as the " seeming full " is void, so also the " seeming void " is full. This fulness or rather overflowingness of the seeming void is what we call Compassion. Since Compassion is not an inert principle or a static somewhat but a purely transcendental activity, it is frequently personified as Amitabha Buddha, Avalokiteshwara, Kwan Yin etc. In the magnificent but still inadequate words of *The Voice of the Silence,*

Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more attenuated the ego-sense becomes, the more abundantly will selfless activities be manifested, for the Way of Emptiness is also the Way of Compassion, and to become one therefore means to become the other also. Emptiness and Compassion, Wisdom and Love, are the static and dynamic aspects, respectively, of the one Supreme State of Nirvana. The Arahant ideal stresses the former, the Bodhisattva ideal the latter; but the goal is the same for both, and the eradication of the ego-sense is indispensably necessary in either path. Self-enlightenment and compassionate activity for the sake of all sentient beings are mutually exclusive alternatives only on the level of the dichotomizing intellect. In reality they are the intension and extension, the depth and the breadth, of a single realization which is at once both emptiness and compassion.

The Arahant-ideal is unattainable by him who imagines that he has an individual self which is in bondage and which must be liberated: the self *is* the bondage. The Bodhisattva-ideal is unattainable by him who imagines that there are separate individual beings for him to save.

Buddha said: " Subhuti, all the Bodhisattva-Heroes should discipline their thoughts as follows: all living creatures...are caused by Me to attain Unbounded Liberation, Nirvana. Yet when vast, uncountable, immeasurable numbers of beings have thus been liberated, verily no being has been liberated. Why is this, Subhuti? It is because no Bodhisattva who is a real Bodhisattva cherishes the idea of

an ego-entity, a personality, a being, or a separated individuality." (*The Jewel of Transcendental Wisdom, p.* 26).

Emptiness and Activity, *Prajna* and *Karuna*, Wisdom and Compassion, are in reality not two but one, which is ineffable Nirvana, and the paths which lead thereto, the Path of the Arahant, and the Path of the Bodhisattva, are also one, which is the One Way (*Ekayana*), the Way of the Buddha (*Buddhayana*).

Finally, since the Path of the Inner Life avoids such extremes as those of self-indulgence and self-torture, Nihilism and Eternalism, self-reliance and other-reliance, individualism and altruism, together with the mutually exclusive deformations of the "Arahant" and "Bodhisattva" ideals, it is spoken of as the *Majjhima Patipada* or Middle Way. It should not, however, be supposed that as such it is simply a compromise between two antagonistic positions or an effort to solve antinomies on the same level of experience at which they arise. The Middle Way lies not so much between extremes as above them. It is not the lowest common denominator of two contradictory terms but the Higher Third wherein both find perfect mutual solution. The numberless antinomies which arise on the ordinary levels of human experience can be resolved only by attaining to a relatively higher level of experience. Intellectual problems are finally solved only by spiritual realization. To follow the Middle Path means to cultivate the practice of solving the conflicts of life and the contradictions of experience by rising above the level at which they are possible. The Middle Way is therefore essentially a Way of Spiritual Experience, and as such coincides with the Path of the Inner Life. Since all such conflicts and contradictions are products of the ego-sense, and can be solved only by rising above it, it also coincides with the Way of Emptiness, and therefore with the Way of Compassion too.

When we see that the Path of the Inner Life, the true Esoteric Path, the Way of Emptiness and the Way of Compassion and the Middle Way, are all aspects of the One Way, the Way taught by the Buddha, we begin to glimpse the profound truth of the saying that "The Path is one for all, the means to reach the goal must vary with the Pilgrims."

SRAMANERA SANGHARAKSHITA

SCIENCE, BUDDHISM AND TAOISM

A POINT OF SIMILARITY AND DIVERGENCE

[The convergence of Science, Taoism and Buddhism on the proposition of "Order in Nature and its operation by the Law of Causation" is interestingly brought out here by **Dr. H. J. J. Winter**, Lecturer in Education (Scientific Method and History of Science) at the University College of the South West, Exeter. This finding shows how fruitful a field is the research project he has chosen in investigating the Oriental aspects of the history and philosophy of science. Truth, moreover, being necessarily one, the convergence of different approaches is the best proof that travellers on the diverse ways are moving in the right direction and drawing nearer to their goal.—ED.]

The 6th century B.C. was one of the epoch-making periods of human history. It gave birth to Greek objective inquiry in the West, and in the East to Buddhism and Jainism, Taoism and Confucianism. Men were inspired to draw great new generalizations or inductions from the totality of their experience.

Greek rationalism produced scientific method, whereby nature can be known in so far as men are prepared to investigate her manifestations objectively and critically. Scientific method comprises alternate analysis (experiment) and synthesis (theory), the facts of the former providing data from which general laws may be derived. Using such a general law as a basic axiom, deductions may be made within its framework, and it was in this latter field of knowledge that the Greeks, especially Euclid, excelled. The system of Greek geometry, perpetuated by Euclid, is the greatest monument of *deduction* ever raised. But in the formulation of their basic axioms or general laws the Greeks were not so successful, because they had limited *experimental* means, and it is precisely in this field of *induction* that the value of the scientific method lies, *deduction* being essentially the process used by the mathematician. Inductive or experimental inquiry is the special tool by which new truths are discovered in the ever-moving, ever-changing world of nature.

What are these truths and upon which bases does induction depend? In answering such questions we shall find that Science, Buddhism and Taoism have in their structure certain common features, though in all other respects they may be wholly distinct. It is in these common features that we find our immediate interest.

Epistemology tells us that knowledge is obtained in two ways, through reason and through revelation, *i.e.*, in the way of science and in the way of direct communion with the Deity. Scientific knowledge is obtained by induction from sensory

perceptions of the external world of phenomena, and is the human attempt to see unity in diversity and permanence in change. Permanence is expressed in scientific laws and mathematical expressions corresponding to them, and may be regarded as man's interpretation of God's laws in nature. This interpretation is never final, since it depends upon cross-sections (which are static) taken transversely through the main stream of creative evolution with time as its essence, and *time itself* is incapable of division: thus a scientific picture of the external world is made up of a series of such cross-sections, and is derived by laborious investigation of pairs of factors artificially isolated to give relationships between one another (controlled laboratory experiment), or of uncontrolled phenomena in nature subjected to statistical or probability analysis. Nor are the answers exact; limits of experimental error are gradually reduced only by the refinement of apparatus, *i.e.*, of methods of measurement. So much for scientific truth, which is not absolute truth; behind the transient world of phenomena, the flux of events, there is a corresponding world of absolute reality which we can only dimly comprehend.

This absolute reality is reached directly, according to the mystic, by ecstatic meditation. He is immersed in the One, the All-Pervading, the Ultimate Reality: in those moments of inspiration he knows nothing of the transient world, which passes away. He is with God, and the world of scientific investigation is but a secondary manifestation, a reflection.

Now *induction* also presupposes faith, a scientific faith, a faith in this same ultimate reality. Scientists express this by saying that there is Order in Nature; and this Order operates by the Law of Causation, which means that if an event B follow an event A under certain conditions, then a repetition of event A on any further occasion under identical conditions will give rise again to event B. Whether we hold, as Hume did in the 18th century, that the causal nexus is provided by man himself in his attempt to reduce to order the bewildering flux of transient phenomena, the plain fact remains that science, which assumes both Order in Nature and its operation by the Law of Causation, goes from strength to strength and is justified by its results. Now it is at this point that we encounter both Taoism and Buddhism: the Order in Nature assumed by contemporary scientists is strikingly akin to the Way of the Taoist, and its operation is that of Buddhist *dhamma*.

The philosophy of the *Tao Tê Ching* attributed to Lao Tzu insists upon the rhythm or order in nature and the necessity of man's living within it, his being an agent of the universe working through him: to the Taoist School we owe the question: "Am I now a butterfly dreaming that I am Chuang Tzu, or am I Chuang Tzu waking from sleep hav-

ing dreamt that I was a butterfly?" The Taoists stood humbly and impartially before nature seeking to understand her; they were on the threshold of science and also of religion, and although they framed a doctrine of evolution in animals, and due to them alchemy first flourished in the world, their hypotheses were never submitted to systematic experimental testing. But their naturalism pointed to the Way, the Order of Nature.

For the operation of this Order we may refer to the *Piṭ' akas* of Pāli tradition, where becoming and passing away are not referred to a prime mover but are simply natural causation, a regularity in sequence, which may be expressed in the terms *ñyāya*, or system, and *dhamma*, or cause. The Buddhist Doctrine of the Mean regards existence as a becoming: it is not concerned with a First Cause or some remote future possibility, or with what is, or is not. It accepts the universe and its transitions *now*, knowing that they will have changed but a second later through the inevitable process of causation, which has become to Buddhism both "a point of view and a method": That being present, this becomes; That being absent, this does not become. Coming to pass—passing away, they form the efficient and final interpretation symbolized by the Buddhist Wheel, having neither beginning nor end. The operation of cause is extended to both living and non-living matter in the generalization of Karma: the idea is briefly expressed in one of those delightful essays of Lafcadio Hearn:—

> The Ego is only a temporary aggregate of countless illusions, a phantom-shell, a bubble sure to break. It is a creation of Karma,—or rather, as a Buddhist friend insists, it *is* Karma. To comprehend the statement fully, the reader should know that, in this Oriental philosophy, acts and thoughts are forces integrating themselves into material and mental phenomena,—into what we call objective and subjective appearances. The very earth we tread upon—the mountains and forests, the rivers and seas, the world and its moon, the visible universe in short,—*is the integration of acts and thoughts*, is Karma, or, at least, Being conditioned by Karma.[1]

The intuition of Gautama, which is an interpretation of the world order through Causation, recalls also the Greek rationalism of Leucippus and Democritus. Whereas the causation in the world of mechanism envisaged by the latter was overshadowed by the philosophies of Plato and of Aristotle, and a First Cause was incorporated into Western thought (to which even Newton refers), Karma has become an integral part of a world-religion, appealing in no small measure through its scientific outlook. It would be interesting to find what influence it had in the formative stage of Chinese science and technology, for at a later period mediæval China promised to become the home of a technical civilization. Why it did not is a question we have still to answer.[2]

H. J. J. WINTER

[1] Nirvana (II), in *Gleanings in Buddha Fields: Studies of Hand and Soul in the Far East.*

[2] I refer the reader to the writings of Dr. Joseph Needham, who is actively engaged on this problem, one of the great problems of the history of civilization.

THE WHEEL OF THE LAW

[The mystic intimation which **Shri Gurdial Mallik,** long of Santiniketan, has recorded here, has its value for the intuitive reader. One of the objects with which THE ARYAN PATH is published is to keep alive in man his spiritual intuitions. We are therefore glad to publish from time to time such a contribution as this, which, however slight its appeal to the ratiocinative mind, yet seems to hold the possibility of quickening a deeper level of man's consciousness. A level that in most individuals, caught in " the mighty magic of Prakriti, " or the sense world, now seems to lie asleep.—ED.]

What is the Wheel of the Law, which has been in motion ever since the universe was created ? I asked myself this question one evening as I sat watching the stars come out one after another from behind the curtain of blue in the heavens above. For some time there was no answer.

Then I began to repeat rhythmically the phrase " Wheel of the Law " in the hope that, where reason failed to waft me on the wings of vision, rhythm—that twin brother of the divine faculty of imagination, in spite of its hypnotic magic—might succeed in lifting me to a region of consciousness from which the mind is exiled.

Presently, as I repeated the phrase, I found that I had become absolutely passive and that an inexplicable air of expectancy was in the atmosphere. I felt as if the bride was at long last going to look at me from under a corner of her veil !

Then there was a pause, suffused with that stillness and serenity which precedes the walking forth of Dawn with her unshod feet out of the tent of Night.

In this silence, which held me spell-bound, I waited breathlessly for the whisper of the Spirit. Soon something seemed to stir within me. My erstwhile passivity put on the armour of alertness. And I pricked up my ears, inner as well as outer, to listen.

Once again there was a period of silence. I became dead to myself, so much so that I was now bereft even of the animation of expectancy; nay, even the consciousness of my own individuality departed from me, leaving me all alone like an orphan in the storm.

Then a shaft of sunlight seemed to fall on the spot where I sat. Anon it became resonant like a verse sung by an invisible choir in a cathedral not built with human hands. And this is how the verse impinged upon my consciousness, made, for the moment, one with the consciousness of the whole universe :—

Wheel of the Law !
Weal of the All !
Will of the Lord !
Wheel of the Law !

And I exclaimed in ecstasy, " Victory to the Law ! Victory to the All ! Victory to the Lord ! "

GURDIAL MALLIK

THE SPIRITUAL SITUATION IN MOROCCO

[It is a curious delusion, rooted in modern conceit, that the remaking of cultural patterns to conform as closely as possible to our own is a beneficent objective. But by how few is the cost of modernization, industrialization, exploitation of the resources of a "backward" country, counted in terms of traditional values thereby jeopardized or lost? In this thoughtful article **Mr. Rom Landau**, widely travelled author, sculptor, thinker, examines what the Moroccans may be called upon to sacrifice upon the altar of modern "progress," with the spiritually destructive temptations of materialism for which, as he well brings out here, such specious progress usually stands.—ED.]

After the second German War even countries outside France have become aware of the growing importance of Morocco, that Western outpost of Islam in North Africa. Foremost among those countries is the U. S. A. Not unnaturally, in American eyes Morocco's importance is first and foremost of a strategic and economic character. In the event of an armed conflict between the Western democracies and Communism Morocco would become a strategic base and economic larder of great importance. America's recognition of Morocco's rôle in such a conflict has already found a practical expression in the establishment of a large U. S. A. air-base at Port Lyautey near Rabat, the Moorish capital, and in an increasing participation in Moroccan economy. But to derive full benefit from Morocco's rich mineral and agricultural potential means its thorough exploitation and modernization.

The chief part of the Maghreb is under a French Protectorate established in 1912. Both the French and the Moors are fully conscious of the need of a more comprehensive modernization. But only the most thoughtful among them realize that too rapid a modernization is bound to create a spiritual problem that is almost beyond solution.

Throughout the Maghreb Islam has been preserved, not perhaps at its purest in a dogmatic sense, but certainly at its most vital. For the average Moor, religion is not merely a code of dogmas and conventions but something ever-present that permeates his whole being. I know practically all the Muslim countries of North Africa and the Middle East, but nowhere outside of Morocco have I been equally impressed by the living quality of the religious spirit. Morocco is not only the most Western outpost of Islam but also closer to Europe than any other Arab country. For many centuries it was exposed to assaults by Christian "infidels" from across the narrow Straits of Gibraltar, and the Moors regarded themselves as in the very front line of Islamic defence. Inevitably their religious awareness was sharpened. Morocco is also ex-

ceptionally secluded. On North and West it is separated from the rest of the world by the Mediterranean and the Atlantic; on South and East by enormous stretches of desert. Not many of the secularizing influences that, ever since the days of the Renaissance, Europe has been sending into the world penetrated into the Maghreb. So for a long time the religious spirit remained uncontaminated. This might easily have led to spiritual sterility. But it must be remembered that long before the Renaissance started in Europe, the Moorish Empire had created a civilization that surpassed most of the achievements of Europe at that period. Moorish thought, learning and art became in fact the basis of a great deal that Europe was to accomplish during the following centuries. In the sphere of religion, original thought kept revitalizing dogma, and spiritual contemplation in the shape of Sufic mysticism probed to the very essence of religious experience. At a time when, in many Muslim countries and in much of Europe, obscurantism reduced spiritual life to a blind acceptance of dogma, religious comment, contemplation and interpretation flourished in Morocco.

Morocco subscribes to the Maleki form of Islam, one of its four orthodox orders. But though orthodoxy was always safeguarded in the still existing Karaouine University at Fez, one of the decisive spiritual currents flowed through unorthodox channels, namely, through the many religious Fraternities and their Zawyias scattered all over the country. These Fraternities contribute greatly to the safeguarding of spiritual life against either stagnation or secularization. The history of the Fraternities is a long and complex one. What is of interest to us, "enlightened" modern observers, is not so much their history as their purpose, which is nothing less than a fuller realization of God and a deepening of spiritual awareness. Though Sufic mysticism played, and still plays, its part in the Fraternities, their aim is not merely individual communion with the deity and the subsequent acquisition of the inner peace that has been the chief aim of so many mystics of both East and West. Something more altruistic is sought as well, namely, subordination to God sufficiently complete to illuminate a man's entire daily life. This predominantly ethical aim would seem indeed the most marked feature of Moorish mysticism as practised by the Fraternities. And it is undoubtedly due to the strong emphasis laid upon the ethical aspects of religion that the Moor is so conspicuous for his integrity and humanity, and his remarkably high moral standards.

In a backward country that only quite recently opened its gates to the influx of progressive ideas, it is inevitable that the spiritual life should also have a negative side. Berber Morocco was conquered by the Arabs between the 7th and 10th centuries A.D. Though by the 11th century

under the Almoravids most of the country had been converted to Islam, large Berber minorities kept clinging to their pagan past with its superstitions, and its beliefs in magic, medicine-men, talismans, taboos and so forth. Some of these pagan beliefs exist side by side with Islam to the present day. Yet, on the whole, those survivals affect only comparatively unimportant matters.

In the decisive ones, such as reliance upon God and belief in the transience of all material values, even the Berbers of the Atlas Mountains and of the Sous share the high standards of the Moorish majority. And though some of the Fraternities have dabbled in politics and been given to obscurantism and fanaticism, these never represented more than a minority.

Religion is the mainspring of Moorish ethics. At the same time these are so strongly affected by tribal, rural and feudal traditions that often it is impossible to make a clear distinction between the two influences. Now some thirty years ago the, on the whole, very efficient French administration initiated the process of modernization. This means not only higher economic, hygienic and educational standards, greater security and better means of transport but also work in industry and the newly exploited mines. This new work, in turn, leads to the establishment of an entirely new communal structure, to new modes of living and housing, to new kinds of entertainment and so forth.

The man whose inherited traditions have always been religious, rural, tribal and distinctly communal, finds himself uprooted overnight and torn away from a community that guarded fervently its various moral and cultural standards. In his new life he finds next to nothing to compensate him for the old values that formed the main contents and supports of his existence. Of course he is still a Muslim, and tries to abide by the precepts of his faith. But it becomes increasingly difficult for him to retain his former loyalty to it. He is practically forced to view his new existence in terms of material rewards ; he finds himself often among foreigners and non-believers, and, in any case, among fellow-Moors as uprooted as himself; his former communal background with all its significant folklore, its dances and music, that have always been his chief means of self-expression and entertainment, all these are absent and are replaced by such passive and sterile pleasures as radio and cinema. The loose and heterogeneous society in which he finds himself is bereft of the high moral standards to which he was accustomed in his family, village and tribe. Undiluted materialism takes the place of his former philosophy of life.

The French may not be unaware of the grave problem caused by this sudden revolution in native forms of life ; but they do not seem to pay much attention to it. Moorish writers and intellectuals are preoccupied with other themes. Some of the

native leaders, such as Allal el Fassi, founder of the Istiqlal (Independence) Party, are conscious of it, and, to some extent, so is the Sultan. But impatience for political independence and equality along "progressive" lines tends to make the less far-sighted nationalists indifferent to a problem that affects both the very soul of the people and their future as a nation. Yet Morocco's political independence is merely a matter of time. Whether the Moor is to retain his spiritual poise and his high moral standards or is to become a bastard, living in a spiritual vacuum, is, however, a question to which time alone cannot provide an answer.

This central problem in the Moor's present spiritual situation would look hopeless indeed if it were not for his profound attachment to Islam, to inherited modes of living, and, last but not least, to natural inclination. But even these favourable preconditions do not warrant an easy optimism. In many parts of the world modern "progress" has proved that the temptations of materialism—for that is what such "progress" usually stands for—have a spiritually most destructive power. Modern "progress" has created a great deal of supreme worth. But spiritually it is wont to play the part that at one time used to be enacted by paganism. It worships the golden calf, all sorts of symbols and inanimate objects, and the blind forces generated by the combustion engine or the electric spark. Usually it leads to a negation of the spirit. In the past the one power that overcame paganism was theism with all its spiritual, moral and intellectual implications. In whatever denomination that theism might have been clothed, it meant submission to a spiritually-conceived deity, and saved man from identifying himself with his lowest attribute, namely, the material one.

For the moment, the Moor still lives far more sincerely by the precepts of faith than do most foreigners. But how long will it take European influences to sap the living quality of Islam in Morocco?

The one hope is that, once the country has achieved independence, its leaders may turn away from preoccupation with politics, and devote themselves to a problem that is far more all-embracing, more important and more complex than anything the mere politician is faced with.

ROM LANDAU

THE EMERGENCE OF A NEW CULTURE

[**Dr. Ralph E. Turner**, Durfee Professor of History, Yale University, and the author of several books on the history of civilization, who has been studying cultural trends throughout the East on a Rockfeller Foundation grant, delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on 12th January 1950, the lecture on this important subject which we publish here in the condensed form necessitated by our space limitations. Dr. Turner's presentation was stimulating as well as thought-provoking. And he brought out well that the new culture now emerging belonged to all mankind. To it, then, every people must contribute of its best, as each must with discrimination accept the best from all.—ED.]

In America today an effort is being made to determine the meanings of words. Take the term "Social," found in the vocabulary of learned persons. Primitive tribes have no word for this aspect of human nature. And most of the great historic languages lack precise terms by means of which they can analyze and can therefore develop thinking with reference to it.

Now, in any communication between human beings, you have the mechanical aspects of sound and nerve transmission and the symbolic structure of meaning. A culture is a total structure of meaning conveyed in symbols by means of which individuals understand one another and, understanding one another, live together. If you talk of Indian culture, you are talking about that continuum of structure of meaning that has been carried forward by generations as they have been born, lived and died. The most important task of a historian is to give an account of the ways in which these structures of meaning built up by the mind of man have organized human life at particular times and how and why they have changed.

The emergence of a new culture means that new meanings are organizing life, giving it new energies, new directions and new purposes. Now, is such a thing happening? Your historical writings have been mainly concerned with tradition, *i.e.*, the enduring character of your structures of meaning. We in the West have been confronted with the decline and fall of Empires and our scholars have thought easily about the decay of a culture.

The emergence of a new culture means simply the coming of a larger body of meaning, so that the new structure gives rise to a general reorganization of purposes. Not all that comes from the past disappears; it is reoriented. Look at present-day life, which presents many new ways, so that old cultures are disintegrating. Is this a matter of simple decay or of emergence? New words and combinations are coming into existence—phrases like public

health, social welfare and the like—which did not exist in the English language 100 years ago.

Throughout the Far East I have found happening exactly what is happening in India. An effort is being made to "modernize" the National language. They are trying to add words necessary for the understanding of science and the new social movements. Until very recently the Japanese had no word for "Community." And the Siamese had no word for "Service." In Burmese there were no words for "social interdependence." "The Welfare State" is a new phrase in the U.S.A., though not new in the political picture. All the world is changing in terms of some body of meaning and changing on the same line, but we have not been intellectually acute enough to analyze the particular process by means of which our life is organized and changed.

I have gone from country to country with a list of words, asking the scholars of each country: "Do you have a word for this? If so, how long have you had it? What is its root and, if borrowed, from which country was it borrowed?" For example, I should like to know from you whether you have, in Tamil or Hindi, or Telugu or Sanskrit, a word for "Precision"? If so, how long have you had it; and, if you got it recently, how did you get it? We in the West do not have to modernize the language; but we do have to modernize the relationships that arise in the society based upon science.

Another significant factor is the structure of social control—that total complex of means by which people are compelled to do things in conformity with their society. The Indian joint family is a structure of social control—an inflexible system. I was told that something had happened to it, that people in the villages had started coming to the cities; and cities create new social controls. Now, the structure of social controls in all the societies of the world is changing. There is a controversy over the kind of administration under which individuals shall co-operate with one another in the social structure—the Democratic system on the one side and Communism on the other. An individual cannot be completely free to say "I will do this or that" without taking into consideration the effect of his actions. There is social interdependence.

Communism takes the class interest as the basis of the organization of control. In the totalitarian view, everything is pressed into the service of one interest and the independence of certain functional groups is destroyed. Organized social control on the class basis is just as reactionary as organization on the individual basis. The new society raised on science has not such a high degree of social independence. It requires a kind of social control which is recognized to be in the interest of all individuals and groups. Everywhere I find a tendency to reorganize social

control on the basis of this fundamental social interdependence, which is today entirely different from that which existed in the past. The Indian caste system has ceased to exist ideologically because it no longer conforms to the modern functional groups. In the United States we have found 20,000 sub-professions and occupations.

A third important factor is reorientation. What are the new purposes, the new goals? And what is happening today to the religions—Buddhism, Hinduism, Islam, Roman Catholic and Protestant Christianity? In each case, there is an effort at reinterpretation in terms of the original statement of these Religions. Each of them is trying to make room for democracy, for a higher degree of intellectual freedom, for knowledge of the world, for new social services in terms of scientific knowledge. Languages are bound up with the religions. They provide the link with the past to make the people believe that what they are doing in the present is right according to the things they understand. But there are changes in the body of meaning. So they have to find new ways of expressing meanings.

And now I look at the force bringing about all this change; I call it the creative force. That is the point in human experience when men's minds are at work finding new meaning and formulating new expressions, setting new goals for themselves and inventing new purposes. We find an enormous number of changes, new formulations and new ideas of a purposeful kind, and new intellectual processes. Modern Atomic Physics has given us the Atom Bomb which alone has created modern problems on an entirely new level. It is a moral as well as an intellectual problem. You have to decide whether this is right or wrong.

Look at somatic medicine, founded on the direct relation between physical and mental states and *vice versa*. It emphasized the unity between psychology and bodily condition.

Look at semantics, a vast subject, which deals with words and the person who understands their meaning as symbols. And this is a very subtle matter; because words are much more than they seem to be. They are intellectual and emotional symbols. If you use these symbols you have to understand them at the receiving end as the transmitter used them.

Then you come to linguistics, a most intricate and much-discussed subject. It makes it possible for those who understand it, by taking all the simple sounds of a language, to work out from these simple sounds all that they know about the grammar and the vocabulary.

Then in philosophy, you have symbolic logic, which is related to physics. From that symbolic logic you get your philosophy of logical relationship and proceed to find whether nature coincides with man. So, symbolic logic about man and

nature provides a new logical relationship.

The next thing is the ways of society; how society is organized at the moment. We live in a society of high and increasing social interdependence. Now, that kind of a society, by its very emphasis on social interdependence, tends to emphasize every idea affecting the relationship of one person to another. The idea of brotherhood and the idea of service are old ideas; but it is a new society that brings them into force and we have totalitarianism, Communism, which is the end-product of this interdependence, where everything is done to preserve the interdependence.

Then we have other things in literature. We have the novels, modern classics in which the conduct of personalities exhibits at the same time social objectives. The emphasis on conscious and emotional drives is due largely to psycho-analysis.

Then we have, not the old conception of faculties, but a conception of aptitude and of analyzable individual differences, which organize in a different structure.

Thus you will see that we have new conceptions in the biological world, in logic, in psychology and in art. We have the "stream of consciousness" writers. We have realism and abstract and symbolic art and other new forms of expression. In other words, human minds all over the world are working in terms of new formulations of meanings.

I have said nothing about the pursuit of scientific research in every country. This is an activity creating new knowledge and new instruments of human life. What is matter according to atomic physics? The atom does not exist as an objective particle. It is a combination of points of energy in relationship with each other. It is the close relationship of the particle and energy, one to another, that makes the atom. It is this interrelationship that has to be understood. Similarly, according to psycho-analysis, your personality becomes a product of a psychological relationship developed through your life history. So, there is a movement at present to recognize that the human mentality and nature are interrelated. In other words, the human mind depends on the interdependence of identifiable factors and the way they work together produces situations.

Now, I have tried to sketch a possible way of looking at what is happening in the present-day world —looking at the world in terms of changing structures of meaning, transmuting organized human life. If there is a change in the world it arises because these structures of meaning are changing. And they are changing because human minds are at work. What are these minds doing? You have the symbols by which meanings are transmitted. I look at these symbols and find them changing. Societies owe their stability, their enduring quality, to social controls. The general trend in social controls is changing. So are the

structure of values and religion ; and, in the process of reorientation, we have a new democracy, social services, the pursuit of knowledge, freedom and human dignity.

Then I ask finally, on what lines is the human mind working? I find new forms of art and thought and, analyzing them, I discover the essential fact of relationship. The human mind wants to find the principle or the object identifiable as part of nature, and how these parts work together to create a situation. That conception seems to me to be finding expression not only in science, but also in our social controls and even in our moral considerations—perhaps most highly in moral considerations.

Now we are facing the fact of world interdependence. We are striving through the United Nations to meet these problems with greater success than we ever had before. We have the emergence of a new culture; you must realize that. Facing these new things, many minds fall back on the old, lacking the measure by which they can tell where the line of change is. So the period of emergence is a period of confusion. In order to move out of this confusion, you have a great line of further movement. That being the case, we can expect relatively rapid development in terms of these tendencies, of this new cultural situation, in the next half century.

It is the nature of a new cultural trend emerging in this way to burst forth at a certain point and fall into rapid expression. We know this in terms of the Renaissance. You know this in terms of the Golden Age. It came only after a certain emergence. The present-day world is undergoing that type of development in which human life is going to move in the same direction. That does not mean Indian culture or European culture as such ; it does not mean even the integration about this original culture of a common structure of world life organized on a principle of interdependence and interrelationship. *The new culture that is emerging belongs to all mankind. It is not a regional culture, or an isolated culture.* It has provided to man communication and transport which go to form a common psychological structure. And science raises a common body of meaning.

In this interpretation or analysis, I am setting before you the possibility of mankind's arriving, functionally at least, at the state about which many of its greatest prophets have thought and spoken. But the fundamental aim of realizing that fact is in itself significant and is part of the realization of the 20th century that ideals, merely as ideals, are not realized. Ideals, to be realized, must be projected into the life of man and that projection can occur, not because there is an ideal, but because there is knowledge by means of which the ideal can be put into effect. You must have the knowledge by means of which it can be organized in human life. We today, for the first time in the history of man, stand in the presence of a body of knowl-

edge, which promises to make it possible to realize the greatest ideals that the human race has ever had of human brotherhood, spiritual service and common aspiration towards the general well-being. This is, in other words, the opening of one of the greatest creative ages in the history of man. Creative, because it offers man the opportunity to realize that which he has ever thought of himself or for himself.

RALPH E. TURNER

MORALITY AND MATERIALISM

It is a dismal commentary on the extent to which the universal ethics preached by all the world's great teachers—the love of one's neighbour and of truth, self-forgetting service, non-violence and peace—is recognized in practice that an American Assistant Professor of Economics, Mr. Elgin Williams, should declare that "in a real sense capitalist morality...is still the only morality we have." He is writing on "The Morality of the Machine" in the February *Scientific Monthly*, and the "inspiring alternative morality" which he offers us is based upon "the internal requirements and interrelated conditions requisite to carrying on the industrial order.

Truly the writer of the fictitious "Book of the Machines," which Samuel Butler quotes at length in *Erewhon*, seems almost justified in retrospect in his apprehensions of the machines, preying upon "man's groveling preference for his material over his spiritual interests," usurping one day the supremacy of the earth. For acceptance of the machine "as the truly valuable part of society" is seriously proposed and Mr. Williams urges the blessings inherent in logically applied industrial morality. For social arrangements are included in the internal mechanical requirements of industrialism. Full production calling for full consumption, Mr. Williams believes that planning to insure the former will involve reduction of income equality; the housing, employment and education of all the people. "The idea of having machines," he declares, "*includes* the idea of having peace, full and creative employment, pleasant jobs and cities, the four freedoms," just as it excludes the opposite evils.

Granting all that he urges against the abuses under the free price system of capitalism, and even the material promises of machine morality, can we rely on his assurance that, accepting the industrial ethic, "mankind will be on the way to a life in which those finest achievements of the human spirit, art and culture, will become the ordinary, accustomed, and uninterrupted dedication of the community"? Is that not to reverse the injunction of Jesus, making it wrongly read: "Seek ye first all these things; and the kingdom of God, and his righteousness, shall be added unto you"?

MUSIC—"THE UNIVERSAL LANGUAGE OF MANKIND"

AN INTERVIEW WITH MRS. LAURA BOULTON

[**Mrs. Laura Boulton**, American musicologist and ethnologist, in Bombay for a few days early in March, was interviewed by a member of our staff, who sought her views on the importance of folk music and its rôle in promoting ethnological knowledge and understanding between peoples.—ED.]

I had heard Mrs. Laura Boulton's delightful talk on American Folk Music, given under the auspices of the United States Information Service, and it was with keen anticipation that I went to interview her in her Taj Mahal Hotel room. At first sight, she seems an astonishing person to have participated in eight major expeditions and a larger number of minor ones before the present Asiatic Expedition, which will have taken her around the world before she returns to the United States. A very feminine type, with fair hair and blue eyes, poised and *chic*, it is difficult to picture her in the African jungle or among the Eskimos above the Arctic Circle. She is gathering ethnological material for the American Museum of Natural History and the Buffalo Museum of Natural History, as well as musical material for the University of California. Her quest for unrecorded and unknown folk music, in connection with which she is also filming the lives and customs of the people, has already taken her on this expedition to the Philippines and Indonesia. She was planning before the end of July to cover India from the Nilgiris to the Assam Hills and hoped to visit also Ceylon, Pakistan, Afghanistan and Tibet.

I asked her how she had come to take up this type of research. Her mother had been a musician of talent and Mrs. Boulton had read music before she could read words; music came naturally to her. It had been in 1929 that she had been asked by the American Museum of Natural History to accompany as musicologist the one-and-a-half-year Strauss Central African Expedition, from Cairo to Cape Town, and she had gone, abandoning the concert career on which she was just launched.

She had been fascinated by the beauty and variety of African music and by the many rhythm patterns. The whole life of the African tribesmen, she declared, was intimately bound up with the rhythm of music. They did everything to it. "Africans have forgotten more about rhythm than most of us will ever know." Her first book, *Rhythm in the Jungle*, had recorded her African impressions; it had been reprinted again and again.

There was a great variety of African musical instruments. She had recorded the astonishing drum talk

of the African bush; and also the sounds of the royal flutes and of the sacred trumpets that were kept in their own special houses and treated with the greatest reverence. There was, she said, no definite African scale, but the *Kora*, a West African instrument with 21 strings, produced music that she declared sounded like Mozart. She mentioned incidentally the tremendous effectiveness of the elaborate healing ceremonies in Africa, in which music played its part.

Curiously enough, she had found in the "Spirituals" and work-songs of the transplanted American Negroes less resemblance to the music of Africa than to the early European folk-songs, though the singing technique of their African forebears had been handed down from generation to generation, the vagueness of pitch characteristic of African music, etc.

There was a great variety in America, as she had brought out in her lecture, of spontaneous, indigenous songs as well as the national songs of all the groups that had gone over to the New World. Especially interesting were the songs of the American Indians, whose aboriginal culture had been to a large extent preserved in the South-West United States, as also in Mexico. They were of many types, noble laments and wake songs, songs of worship and propitiation, songs to bring rain and to give healing, war songs and cradle songs.

The Pueblo Indians, whose numerous groups include the Zunis and Hopis, have a remarkable singing technique, which she described as singing with taut throat, with the voice placed on the vocal cords. One would expect them singing in this way to tire very soon, but they can keep it up for hours. The Hopi Hymn to the Sun-God, sung in a deep bass, was very impressive. There are many tenors among the Navajos and the Apaches, who have many healing songs and riding songs. There are more war-songs among the Plains Indians than among the Pueblo Indians.

The American Indian songs are sung to the accompaniment of drum, flute and rattles. The accompaniment of the popular Appalachian Mountain songs is sometimes a dulcimer, more commonly a guitar or a banjo. There are besides numerous work-songs—cotton-picking songs; lumbermen's songs; sea-chanteys, a relic of the days of sailing vessels; miners' songs; cowboys' songs, sometimes amusing, sometimes plaintive—and ballads. The recent establishment in Colorado of a School of Minstrelsy speaks of the wide-spread interest in folk-songs and seems to promise the revival of a mediæval profession.

Mrs. Boulton must obviously have been quite young when she went on her first expedition, to the African jungle, and I asked her if she had felt no fear, if there had been no incidents to frighten her. She did not know the meaning of fear, when danger was present, she declared, obviously an important qualification

for her task ! " Things happen so fast you don't have time to be afraid. You have to act quickly. I am not rash ; I always take all due precautions ; and then leopards in my tent, or charges by elephants or rhinoceroses in the bush, are just part of life." But she confessed to having sometimes shivered in bed after the danger was past ; for which the bravest of women might be excused.

She has had no difficulty in getting on with people, though she has often been in hostile territory. Her technique, when dealing with people whose language she does not speak, is simple. She herself sings, making a record of her song, and then plays it back. Then the people enter into the spirit of the game and willingly sing their own songs for her. It is as simple as that ! When she went to the Hopi tribe to get their songs, she was assured that she would be wasting her time ; people had stayed there 8 months without getting a single song, as they would not sing them for outsiders. Inside of 24 hours she had been recording and the Hopis had allowed her to record, before she left, their snake dance and flute dance and had admitted her to the underground ceremonial lodge, where rehearsals were conducted of the traditional songs and new ones were practised in anticipation of coming ceremonies.

One has a feeling, however, that her spontaneous and unaffected friendliness has even more to do with her winning of co-operation than the technique described. For, after all, whether in wigwam, kraal or igloo, charm is charm ! I had abundant opportunity to observe her tact in handling overlapping appointments in the short time I was with her, and felt that the Diplomatic Service had missed something through her devotion to music and ethnology !

Asked about the Soviet effort to rule out " bourgeois " music, Mrs. Boulton was emphatic. " Control is fatal for all artistic development. You cannot regiment creative work. The moment anything is channelled, it no longer is the instinctive thing which creation has to be." She was, she said, in favour of tolerating most forms of expression for a period, to see what they developed into.

" Even ' crooning ' ? "

" Even ' crooning ' ! It is a phase which we have to live through. It may develop into something interesting, given time and patience. "

My asking whether she would subscribe to the saying of a great German poet that one could settle down peacefully where one heard people singing ; " bad people have no songs," brought an interesting answer.

" I have a quarrel with the statement from the beginning. I do not think any people are fundamentally bad. There is something of good in all of them. Who is to judge who is bad ? "

The tribesmen in Africa, she added, did many things that white people did not approve. They had their own customs and social usages

and it was not fair to judge them by another standard. "Shall war-songs be condemned where tribal warfare is a matter of self-preservation?" Besides, she added, the purpose of many of these songs was changing now, to meet changed conditions. On one Pacific Island she had found a war-song doing service as a "pep"-song at a baseball match, that game having become popular during the recent American occupation. Among the American Indians also, war-songs today were sometimes sung by partisans of opposing teams.

She had mentioned in her lecture the case of "Leadbelly," the American Negro ex-convict, and she told me more about him now. He was a rebel against the prevailing code of laws—never very fair to Negroes in the South—and had been involved in various fracases. He had spent most of his life in prison before he was discovered as a singer with an inexhaustible repertoire of folk-songs, a repertoire as amazing in its variety as in its size. He had demonstrated in her classes at the University of California and had sung in folk concerts all over the country. He owed his sobriquet, by which he was known throughout the United States, to the number of bullets he was supposed to have stopped. He would ordinarily be considered, by the respectable citizens of New Orleans, a bad man, but when you reached him through his music he was a different person.

"Do you think music can contribute to World Peace?" I asked.

"Everything can contribute to peace that can contribute to better understanding. Music can do that because through music we get a more fundamental understanding of people. People everywhere sing for the same reasons. Music is a universal language, needing no translation because it has a universal quality; no people in the world is without music. I think that music not only was the first but also will be the last language of the world. It is the one thing that knows no borders and with it we can reach people of every area of the earth."

One memorable experience on a moonlight night in South-west Africa had been tuning her radio in to European music and seeing tribesmen of the Ovambo Tribe slip out from the shadows to dance in perfect rhythm to the strains of Beethoven's Seventh Symphony!

To illustrate the value of musical recordings to ethnology, she had recounted in her lecture a song from Angola in Portuguese West Africa, a woman's song, with meagre text and a simple, repetitive phrase. She was returning to her village with all the goods and chattels she had brought upon her marriage, because her husband had not given her a child. That song threw a light on divorce customs in that part of the country which much questioning could hardly have elicited.

And the fact that the Eskimos, racially of the same stock as the American Indians, still have hunting songs brought over from Siberia,

brings interesting confirmation to ethnological theory.

Songs passed on from one generation to another, and with them passed the beliefs and traditions of the whole tribe. The complete body of songs of a people represented their whole life of work and play and worship and all their other life activities.

There was danger today, Mrs. Boulton felt, that much of the world's folk music might be lost and forgotten unless caught before it disappeared altogether. This was illustrated by one all-night vocal concert in Bechuanaland, where out of the 43 songs sung only 6 were true African folk music, the rest having been poor imitations of American songs! She is apprehensive lest, especially in Tibet, whose ancient and traditional seclusion is now threatened, the ancient culture will be altered by the impact of the outside world; if scientific and political influences may, as seems likely, drive out the folk culture, it is naturally of great importance to world culture that its songs be recorded before it is too late.

SCIENCE AND SOCIETY

"Human nature cannot be changed." Such is the oft-repeated but illusory argument of those who believe in war as an instrument for preserving "near-peace." On the contrary, as Walter H. C. Laves, Deputy Director-General of Unesco, said in his recent lecture at the University of London Institute of Education,

> Human nature has changed and continues to change. The problem is to understand how to change it in the right direction. War is inevitable only in so far as we do not recognize the possibilities that lie in our hands for influencing human nature and social relations.

Hence the need for social scientists for promoting peace and security through education, science and culture. For, as he also observed,

> the increasing danger of war comes from having new instruments of destruction without adequate knowledge to control their use or even to understand what really produces current tensions. The social scientist and especially the psychologist could provide valuable analysis of how we got where we are and the conditions of returning to peace.

The studies of the social scientists would only testify once again to the truth that it is "instruments of co-operation and social control...bound by the archaic traditions that have governed human relations since earliest times."

NEW BOOKS AND OLD

BERKELEY'S PLACE IN PHILOSOPHY *

Bishop Berkeley's name will always remain enshrined in the history of European philosophy. Though his works have been studied for over 200 years, it has remained for Professor Luce to bring out a full-dress biography of the great philosopher and along with Professor Jessop to edit Bishop Berkeley's complete works in 8 or 9 volumes, of which this first one contains "Philosophical Commentaries," "An Essay Towards a New Theory of Vision," and "The Theory of Vision Vindicated." Students of philosophy will look forward with avidity to the publication of succeeding volumes. The editors will doubtless have done their work remarkably well, as the work of Professor Luce can be said to have laid down the required standard.

In a review of so old a thinker it would not be out of place to bring out his importance in the development of thought. Born in a family of position, loyal to the King and the Church, young George Berkeley was brought up in a Christian atmosphere. That later in life he became a Bishop is not of so much importance as that his religious upbringing made him take up the challenge of atheism and develop a system which, he thought, would make atheism impossible. He found the required impetus in the empiricist theory of John Locke that all knowledge is rooted in sensations and ideas. Locke started a train of thought which made him bring out the subjective character of the secondary qualities like colour while he emphasized the primary qualities as rooted in things or as embedded in Substance which he could speak of only as "I know not what."

The genius of Berkeley saw that the same line of argument would bring out the mind-dependent character of primary qualities as well, and he did it with consummate success in his New Theory of Vision, where he showed how the size of things varies with the distance from which we see them. From this he took the next step, that nothing can exist except as an idea in the mind. He attached so much importance to this discovery that he thought he had made atheism impossible, for if nothing exists outside mind, mind alone can be said to exist. Matter exists only as an idea and this thesis he developed more fully in his famous *Principles of Human Knowledge*. His epigram *esse est percipi* (to be is to be perceived) has passed into history. On the one hand it has come to be looked upon as the basis of all idealism, and on the other it has been pooh-poohed as absurd. The great Dr. Johnson thought of disproving Berkeley by merely stamping on the ground, but philosophical ideas cannot be so easily disposed of. Perhaps Dr. Johnson himself did not take his own refutation very seriously for he had an

* *The Works of George Berkeley, Bishop of Cloyne.* Vol. I. Edited by A. A. LUCE. (279 pp. 1948. 30s.); *The Life of George Berkeley, Bishop of Cloyne.* By A. A. LUCE, D.D., LITT. D. (260 pp. 1949. 25s.). (Thomas Nelson and Sons, Ltd., London, etc.)

admiration for the Bishop and was anxious to write his biography. But his request was unceremoniously turned down by the Bishop's son, perhaps because of the doctor's facile refutation. It is a pity that Dr. Johnson was denied his wish, for he would undoubtedly have produced a fine literary work, full of prejudices perhaps but also full of vitality. That Dr. Johnson was not the only one to have a gibe at *esse est percipi* is brought out by Professor Luce's reference to an incident which brings out the popular attitude to Berkeley. Like the absent-minded philosopher that he was, Berkeley one day ran his nose against a post, and a passer-by endowed with a sense of humour remarked : "Never mind it, Doctor, there's no matter in it."

That Berkeley's position was really logical and even irrefutable on his own premises cannot be denied. He did not suggest that everything exists only in the human idea, for that would have led to pure subjective idealism. Transcending the human mind there is the mind of God and everything exists as an idea in the mind of God. It certainly introduces sanity into a view which *prima facie* is utterly without any common-sense. That he was not one of the "vulgar herd of idealists" so derided by Kant is shown by Berkeley's living interest in all the joys of life : painting and music, the bliss of domestic life, to which his wife pays an eloquent tribute :—

> Humility, tenderness, patience, generosity, charity to men's souls and bodies, was the sole end of all his projects, and the business of his life. In particular I never saw so tender and amiable a father, or so patient and industrious a one....Exactness and care (in which consists economy) was the treasury on which he drew for charity, generosity, munificence.

Even the failure of his Bermuda project cannot obscure the practicality of his ideas. If it failed, so have many other good schemes.

If Berkeley took a step beyond Locke, he was soon overtaken by a greater genius, David Hume, who, starting on the premises formulated by Locke and accepted by Berkeley, successfully reduced all empiricism to scepticism and brought out its philosophic bankruptcy. A new start had to be made to make idealism respectable and it was left to Kant and Hegel to restate idealism in new terms. Thinkers like Dr. G. E. Moore still persist in taking Berkeley at his face value, for in his famous essay on "The Refutation of Idealism" he seeks to reduce all idealism to Berkeley's *esse est percipi* and then proceeds to demolish it. But modern idealism has survived such attacks, as Berkeley's own idealism survived Dr. Johnson's refutation.

It is questionable whether today any one in the philosophical world will accept Berkeley's premises or his conclusions. But even today his books set a standard for philosophical thinking and the novice in philosophy will find an exhilarating stimulus in his *Principles of Human Knowledge*.

Professor Luce of Trinity College, Dublin, and his colleague, Professor T. E. Jessop of University College, Hull, have earned the thanks of all students of philosophy by the scholarly editorial work they have undertaken. They bear witness to the freshness and stimulating nature of Berkeley's thought. Their volumes will be the most up-to-date on the subject and will rank as the final authority in all that concerns the Bishop of Cloyne.

A. R. WADIA

Tirukkuṛal of Tiruvalluvar. (In Roman Transliteration with English Translation); *Tirukkuṛal of Tiruvalluvar.* (In Tamil with English Translation). By V. R. RAMACHANDRA DIKSHITAR, M.A. (Adyar Library, Madras. Each volume: 271 pp. 1949. Rs. 3/-).

Nearly 2,000 years ago an outcast found an abandoned child on a highway of Mylapore at Madras. He took him home and adopted him as his own son. The boy, who was called Tiruvalluvar, grew in intelligence and manual skill, keeping the wolf from the door by bartering the cloth he wove for bread. To him is ascribed the immortal book, the *Tirukkuṛal.*

"What is revealed in the Vedas is brought out clearly in the *Kuṛal*" said the great poet Arisirkizhar at the Madurai Sangham—the Taxila of the South—when the book was submitted by the writer for examination. Kalladar praised it as "the only book which harmonises with all the religions of the world without condemning any of them." Several poets in the course of the last centuries have taken him as their beacon light. Father Beschi, who came to South India in the early 18th century, learnt from the *Tirukkuṛal* and recommended it to Europeans. "Nothing," it has been claimed, "in the whole compass of human language can equal the force and wisdom of the sententious distichs of the *Kuṛal.*" The book has been translated into Latin, German, English, Hindi and Marathi. The Rev. U. G. Pope's and Shri V. V. S. Iyer's English versions are well-known.

At the suggestion of Sir A. Ramaswami Mudaliar, who writes a foreword, Shri V. R. Ramachandra Dikshitar has prepared these twin volumes differing in the script of the text. His translation is in simple, chaste English.

The Adyar Library and the Vasantha Press deserve praise for their beautiful production but one or two suggestions may be offered for the second edition. In Verse 312 (p. 65), beginning "It is the nature of the stainless," "not to return evil for evil" would be a better translation than "not to resist evil." An Index and a bibliography would improve the book and, as it is intended for foreign circulation, an introduction is essential.

M. R. JAMBUNATHAN

Cultural State in Bharatvarsha. By GURU DUTT, M.SC. (Bharati Sahitya Sadan, Connaught Circus, New Delhi. 181 pp. Rs. 4/-)

A piece of special pleading for a privileged status in India for the Hindu way of life, which the author seeks unconvincingly to differentiate from Hinduism as a religion. Noble ethics have been laid down by the great Teachers to which Hinduism lays claim, but those ethics are universal. Aggressive Hindu orthodoxy has, moreover, given rise to many abuses: animal sacrifice, the *devadasi* institution, the treatment of widows, and untouchability, so the inherent superiority of Hindu customs will not appear to all as indubitable as it does to Mr. Dutt. His assurance of full religious freedom and political and social equality would be more convincing if he did not defend the driving of Buddhism out of India. His brief instead strengthens the case for a Secular, *i.e.*, religiously impartial, State.

E. M. H.

Essays on Goethe. By BARKER FAIRLEY, RONALD PEACOCK *et al.* edited by WILLIAM ROSE. (Cassell and Co., Ltd., London. 254 pp. Illustrated. 1949. 16*s.*); *The Goethe-Year.* An International Bilingual Commemorative Publication in Twelve Parts. Part I. Edited by WILHELM UNGER. (The Orpheus Publications Co., Ltd., London. 89 pp. 1949. Complete 45*s.*; single copies 3*s.* 6*d.*)

The volume of *Essays on Goethe*, beautiful in its lay-out, print and binding, belongs to the more enjoyable productions of the Goethe Year 1949. The symposium is well planned. Only the last contribution by Mr. Percy Muir, on "Goethe and the Book Collector," however interesting in details, seems out of place. Professor Fairley's penetrating introduction on "Goethe and the World of To-day," shows that since Goethe's days no German writer of distinction has escaped Goethe's challenge, be his response rejection, admiration, self-defence or imitation. Goethe is still a live factor in all spheres of life and thought, and not only in Germany.

The four following essays, dealing with Goethe's literary work, are not always very original, but they are sober, knowledgeable and clear. Mr. Stahl's analysis of *Werther* is very good, and Professor Pascal's of *Faust* not without lucidity and refreshing vistas. In the 20th century it needs stressing that Faust remains to the last the recklessly active individualist who, in the social sphere, destroys while he creates; the prototype of the liberal *entrepreneur*. Professor Peacock deals with Goethe's poetry, Professor Bruford with "Goethe and the Theatre."

In my view, Mr. Humphry Trevelyan's essay, "Goethe as Thinker" is the most stimulating and challenging contribution. While agreeing with him that Goethe was "not capable of creating a logical philosophic system" and that "he was all for the vital *aperçu*, the creative half-truth, which suggests ever new and wider combinations," I would add that all human effort leads at best to such creative half-truth. Mr. Trevelyan tries repeatedly to trace Nazism back to Goethe, or from Goethe forward to Hitler, without—it must be admitted—"blaming" Goethe for it. Still, this seems as lop-sided as Thomas Mann's attempt at making Goethe a prophet of modern American political doctrine, or the East German tendency of claiming him for Marxism, incidentally not without some support from Mr. Trevelyan. No doubt, Goethe's all-round genius may be adduced for almost any philosophy or theory, and it would be possible, and indeed not even absurd, to write on Goethe and Atomic Energy or Goethe and the East-West Tension.

Mr. Trevelyan seems to have slipped here because he treated Goethe as merely a German phenomenon. But Goethe has left his mark, if not on all peoples of the globe, certainly on those of the Western, the "Faustian" civilization. If the "Dæmonic" reappears in Hitlerism, is it not equally apparent in the British Empire builders, of whom the aging Faust is such a lively image? And what about the Ku Klux Klan which, according to Professor Zeydel (p. 213) was inspired by a chapter of Walter Scott's *Anne of Geierstein*, written under the influence of "the Vehmic tribunals" in Goethe's *Goetz von Berlichingen?*

But, with all this criticism, I consider

Mr. Trevelyan's essay worth careful reading, and his appreciation of the *Elective Affinities* is the finest analysis of this great novel I have ever come across.

Mr. Rose, Mr. Bruford and Professor Zeydel give very informative accounts of the obstacles with which Goethe's reputation met in the Anglo-Saxon world, both in his lifetime and later. One may wonder whether last year's barrage of Goethe in the B.B.C. and elsewhere has broken down some of the English resistance, caused partly by poor translations or the impossibility of making good ones.

The first of twelve issues of *The Goethe-Year*, a publication in English and German, is not very satisfactory. In spite of valuable contributions, it makes a mixed bag of old stuff and new, articles simple and pompous, essays scholarly and amateurish. The first part, called Homage to Goethe (with contributions by G. P. Gooch, Hermon Ould, Hermann Hesse and Albert Schweitzer, among others) is followed by selected sayings of Goethe's on Personality. This is the main theme of the present issue, which concludes with several essays on this subject by writers as different as Rudolf Steiner, Oscar Köllerström and L. L. Whyte. Two facsimiles are thrown in and a good English version of *Prometheus*. But many Goethe quotations are very badly translated. A fine contribution by Professor Willoughby deals with the difficulties of Goethe's reception in England. I doubt whether the present publication will do much to overcome them.

RICHARD K. ULLMANN

Schiller. By H. B. GARLAND. (George G. Harrap and Co. Ltd., London. 280 pp. 1949. 15*s*.); *Schiller*. By WILLIAM WITTE. (Modern Language Series VI, Basil Blackwell, Oxford. 211 pp. 1949. 12*s*. 6*d*.)

These two books on Schiller make an attractive combination. Garland's approach is biographical, Witte's is analytic, and together they give us a full and comprehensive study of a much-neglected poet and dramatist.

Garland's book flings into relief against a background of stern and iron discipline the lonely serious figure of the youth whose poetic genius no discipline could stifle. Schiller's early childhood, the school he went to at the insistence of the Duke of Würtemberg, his final escape from tyranny—from these and other earlier accounts, Garland takes us through Schiller's brief yet brilliant life. The young man who with *Die Räuber* saw a new world open before him, the rising dramatist whose meeting with Goethe kindled his ambition afresh, the lover whose passion poured itself into poetry—Garland weaves them all into the pattern of his narration. It is only occasionally that he stops to take Schiller's work to analyze it: "Happiness he (Schiller) found was a mental narcotic, and under its influence his creative powers seemed to be waning." This, in his opinion, was one of the reasons why Schiller turned to historical themes in search of fresh dramatic material. The book sweeps on through a life full of vicissitudes and occasional happiness to the quiet yet tragic close, where the poet succumbs to the illness which he had so long struggled to overcome.

If Garland's book tells us about the

author, Witte presents us with analytic criticism of his work. We are shown not Schiller the poet or the playwright merely, but Schiller the critic. The constant "cross-fertilization" of Schiller's critical and creative faculties is admirably revealed in this analysis of his work. At no time is Witte guilty of careless or superficial praise.

He lacks the gift of song that delights the reader in Burns and Eichendorff, nor does he know the secret of those haunting and mysterious overtones which vibrate in some of Goethe's and Wordsworth's greatest poems. Yet no liberal critic, capable of appreciating or at least recognising the distinctive character of Schiller's poetic style, will blame the poet because, being what he is, he lacks certain qualities that adorn the work of other poets.

Few books on Schiller can compare with Witte's masterly analysis. Whether he is dealing with Schiller as a letter-writer or as a reflective poet, whether he shows us the delicate art of *Maria Stuart*, or the robust portrayal of *Wallenstein*, Witte's handling of his theme is interesting. The chapters on Schiller as a dramatist are an invaluable help to the student. To the lay reader they are thought-provoking and stimulating—they help him to discover fresh beauty in the poet's work. Maria Stuart, Jeanne d'Arc, Wilhelm Tell—under Schiller's touch they step forth once more from the pages of history, their very vitality proof of his genius.

It would be a mistake, however, to suppose that Witte has laid more emphasis on Schiller as a dramatist. In the Preface he makes that clear :—

While I have endeavoured to take my stand firmly on this side Idolatry, the reader of Part III of the present volume will agree, I think, that the author is not lacking in admiration for Schiller the playwright. But it seems to me that many an account of Schiller's works is rendered somewhat top-heavy by an excessive preoccupation with his drama, and that it would help right the balance if more space were given to his letters and poems.

In maintaining this balance, Witte succeeds admirably. If in recent years Schiller has been neglected, this book, together with Garland's biography, should do much to bring him once more into his own.

KAMALA D. NAIR

An Outline of Chinese Painting. By ALAN HOUGHTON BRODRICK. (Avalon Press, London, with 50 plates in colour and monochrome. 1949. 12*s*. 6*d*.); *Tradition in Sculpture*. By ALEC MILLER. (The Studio Publications, London and New York. 175 pp. Illustrated. 1949. 30*s*.); *Hamlet's Father*. By RICHARD FLATTER. (William Heinemann, Ltd., London. 207 pp. 1949. 15*s*.); *The Meaning of Art*. By HERBERT READ. (Penguin Books in Association with Faber and Faber. 191 pp. Illustrated. First Pelican Edition, 1949. 2*s*. 6*d*.); *The Penguin New Writing*. EDITED BY JOHN LEHMANN. (Penguin Books, Harmondsworth, Middlesex. 128 pp. 1949. 1*s*. 6*d*.)

These review copies have been kindly sent by the Representative of the British Council at Agra, which is doing excellent work in this country in the interests of a cause to which THE ARYAN PATH too is dedicated, namely, the promotion of international understanding by means of cultural exchange.

The outline of the chief trends of *Chinese Painting* will be most valuable to all who are interested in the subject but have always felt that the field is

too vast for lay study. Here the reader will find not only excellent reproductions of the work of Chinese artists, but also a concise history and comments for his guidance. Furthermore, he will be able to bring some order into his knowledge of Chinese painting as a whole by the aid of a chronological list of painters mentioned in the text and a table of Chinese dynasties—familiar names which he would find it difficult to place historically. The poem-inscriptions specially translated for this volume supply interesting side-lights. For instance, "The Toilet Scene" in Coloured Plate 2, attributed to the 5th century Ku K'aichih, bears the inscription in Chinese characters:—

All know how to adorn their faces but not how to adorn their characters. But if people do not adorn their characters they will do ill. So you must polish your character and always think of great and virtuous persons.

The experience and studies of the author of *Tradition in Sculpture* has been wholly with European and American art. He says: "In the wide field of Oriental Sculpture I recognize that there is much that is beautiful and some that is almost overpoweringly so—but it is outside the range and scale of this book and I could add nothing on this subject other than at second hand." Mr. Miller has been a practising sculptor for a lifetime and, within the limits he has set, speaks with conviction and authority. His book, he says, "is neither a manual of technique nor a history, but only an approach to sculpture from the angle of a working craftsman." From the study of representative works and outstanding individualities, he has tried "to deduce the characteristics and trace the animating spirit of the time," beginning with primitive sculpture and ending with 20th-century actions and reactions.

In his note to the reader the writer of *Hamlet's Father* admits that his volume is "yet another book on *Hamlet*, yet another attempt to solve the enigma that has puzzled so many before." The central figure, so far as he is concerned, is Hamlet's father, whose ghost it is that sets the action going and finally achieves victory. All lovers of Shakespeare's plays will find the book interesting but it will appeal chiefly to those who wish to make a careful study of certain much discussed but never yet solved problems.

The Meaning of Art comprises passages from a series of articles first published in *The Listener*, with some additional matter, illustrated with nearly 70 plates. The essays are informative and thought-provoking. Mr. Read favours Croce's theory that art is intuition.

This issue—no. 37—of the *Penguin New Writing* contains an unusually large number of stories and poems about the sea, or with the sea as a background. Several new contributors are introduced.

A. de L.

Lahasūn: Pyāj (Garlic: Onion). With a Foreword by G. P. Majumdar, M. SC., PH. D. (Second Edition, revised and enlarged. 197 pp. 1949. Rs. 2/8); *Tulasī* (Holy Basil). With a Foreword by P. K. Gode, M.A. (Second Edition, revised and enlarged. 178 pp. 1949. Rs. 2/-); *Soṁth* (Ginger). With a Foreword by Prof. Rāmarakṣa Pāthak. (Third Edition, revised and enlarged. 146 pp. 1949. Re. 1/8); *Dehālī Ilāj* (Village Remedies). With a Foreword by Pandit Śiva Śarmā. (Second Edition. 82 pp. 1948. Re. 1/-); *Śahad: Mom* (Honey: Beeswax). (220 pp. 1950. Rs. 3/-). (Bhāratiya Dravyaguna Granthamālā (Indian Materia Medica Series). By RAMESH BEDI, Ayurvedalaṁkāra. (Himalaya Herbal Institute, P.O. Gurukula Kangri, Haridwār, U. P.)

The Himalaya Herbal Institute was founded at Lahore many years ago by Shri Ramesh Bedi for the study of Indian Materia Medica in a very comprehensive perspective—historical, economic and medical. On behalf of this Institute Shri Bedi published some monographs in Hindi, pertaining to specific plants and drugs. During the Pakistan troubles Shri Bedi lost all his belongings, including his stock of these monographs and other books. Under the most depressing circumstances he transferred his headquarters to the Gurukula University, his *alma mater*, which sheltered him and encouraged him to continue his academic work. As a result of this praiseworthy encouragement he has been able to bring out these books in his series.

Of these five books only the last is published for the first time. These five together with his previously published excellent monographs on *Anjira* (Fig) and *Triphalā* (The Three Myrobalans) show how hard he has been working, single-handed, on his projected Indian Materia Medica Series, every book in which contains comprehensive and encyclopædic information on the *Dravya* (plant, drug or food-stuff) dealt with by its author. Each is written in a simple but scientific manner with full documentation, which augments the reference value of the book. Each study contains the names of the *Dravya* in different languages; its history, chemical composition, medicinal properties, preparations, natural order, varieties, botanical description; culture, collection and storage; medicinal, household and commercial uses all over the world; economic value and importance in national commerce etc. Shri Bedi hopes to publish more than 500 monographs in this series but for the expeditious completion and publication of these monographs it is necessary to organize a regular department working under the auspices of the Gurukula University or another learned body, aided by Government and all lovers of Āyurveda. As the series is indispensable to the general public, doctors, research workers, pharmacologists etc., we feel confident that Shri Bedi will be able to get adequate financial support from all concerned to enable him to execute his plan for this series without relaxing his present sustained but single-handed effort. The popularity of the series is vouched for by the new editions of his monographs.

P. K. GODE

The Splendour That Was Egypt. A General Survey of Egyptian Culture and Civilisatton. By MARGARET A. MURRAY. D. LITT. (Sidgwick and Jackson Ltd., London. 354 pp. 1949. 30s.)

Dr. Murray surveys the whole vast field of the civilization of the ancient Egyptians, and successfully condenses her great knowledge of the subject into a single volume that is immensely readable and stimulating. It is a book for the general reader as well as for the specialist, and the well-chosen photographs, some of which I believe are hitherto unpublished, illustrate points in the text with great clarity.

The chapter headings alone give an idea of the range of this excellent book; these include Prehistory, History, Social Conditions, Religion, Art and Science, Language and Literature. Of necessity Dr. Murray gives only the briefest outline of the history of the nation, but she successfully devotes a comparatively large portion of space to making the Egyptian religion intelligible to the general reader. Not everyone will agree with the theory of the Divine Victim, although the Sed festival, which was celebrated one or more times in the course of a reign, had as its object the renewal and strengthening of the power of the divine king in his relationship with the gods, nature and his subjects, for, as Dr. Murray has stressed, the king was a god and through him flowed all fertility, and the welfare of his people; but neither here, nor in the Pyramid Texts quoted, can I see any proof that the king or a substitute was sacrificed. Space will not permit comment on the other chapters. It must suffice to say that, broadly speaking, they cover every subject, from Law and Agriculture to Food and Dress, from Astronomy and Architecture to Magic and Literature, and each section is full of authoritative information. For the benefit of the general reader, it should, however, be pointed out that throughout the book Dr. Murray uses what is known as the Long Chronology which is no longer tenable; that which is now in use is referred to by Dr. Murray as "Breasted's Chronology"; it is to be found on page 330.

The final chapter is devoted to a short account of the contribution to archæology by Sir Flinders Petrie; indeed the whole book is a graceful and worthy tribute to that great man whose genius founded the science of Egyptian archæology.

D. KIRKBRIDE

The Art of Thought. By GRAHAM WALLAS. (Thinker's Library No. 136, C. A. Watts and Co., Ltd., London. 162 pp. 1949. 3*s.* 6*d.*)

This popular book—now published, somewhat abridged, in the Thinker's Library—is a challenge to an age of largely vicarious thinking. It is based on the possibility of acquiring and applying "a conscious art of thought" most necessary today for the control of man's new powers over Nature. The late author's successful efforts, as Professor of Political Science in the University of London, to make his students think for themselves and express what they had to say of their own should inspire even the adult reader to take his mental processes in hand.

He gives the stages in the formation of a new thought as Preparation,

Incubation, Illumination and finally, the Verification which, " with her lame foot and painful step, must follow Illumination. " When preliminary preparation is succeeded by bodily and mental relaxation, it sometimes happens that, as in the case of Helmholtz, " happy ideas come unexpectedly, without effort, like an inspiration. " But Mr. Wallas emphasizes the difference between " a passive waiting for thought " and " intense expectant energy " ready to welcome " the elusive phantom of a hovering idea. "

The first step in Illumination he calls Intimation, the vague knocking, as it were, of an idea at the threshold of consciousness. He stresses the importance of catching and recording " fringe-thoughts " for later thinking through. John Stuart Mill's description of his mental habit, quoted here, is stimulating :—

> never accepting half-solutions of difficulties as complete; never abandoning a puzzle, but again and again returning to it until it was cleared up; never allowing obscure corners of a subject to remain unexplored because they did not appear important; never thinking that I perfectly understood any part of a subject until I understood the whole.

The effort required declines, Mr. Wallas writes, as mental activities become habitual, but there must not be an accompanying decline in energy.

This little book can make a valuable contribution to what the author terms in his synopsis of one of the omitted chapters " a new standard of intellectual energy " and " a new moral standard in the conduct of the mind. "

E. M. H.

Hindu-Muslim Cultural Accord. By DR. SYED MAHMUD. (Vora and Co., Publishers, Ltd., Bombay 2. 87 pp. 1949. Rs. 2/8 ; $1.00 ; 5*s*.)

Dr. Syed Mahmud had contributed a series of articles to *The Statesman* on this problem ; these articles are now published in book form, ensuring for them a wider circle of readers. Within 87 pages and against the historical background an attempt is made to indicate the path of unity and reconciliation between the country's two major communities. " Our historians have tended to slur over the common achievements of both, " says the author, with the result that the cultural synthesis of the medieval centuries has been ignored. While truly these centuries constituted a period of creative endeavour, over-emphasis on mere politics has represented the period as a witness to petty dynastic squabbles. In every field, in religion, social life, art and architecture, the impact of the two peoples produced a richer culture.

> The Sufi idea of Fana is distinctly derived from the Nirvana of Buddhism. The *Anal-haque* (I am the Truth) of Mansoor is the echo of the Vedantic *Soham* (I am That).

And the resurgent Bhakti Cult owed no little of its inspiration to Muslim Monotheism.

Not that the facts presented in the book are new. But by their timely presentation a service has been rendered to the promotion of mutual understanding.

P. N. CHARY

The "Dharmopadesamālā-Vivarana" of Shri Jayasimha Suri. Edited by LALCHANDRA BHAGWANDAS GANDHI. (240 pp. 1949. Rs. 9/12); *The "Lilavai" of Kouhala.* Edited by ADINATH NEMINATH UPADHYE. (382 pp. 1949. Rs. 15/-). (Singhi Jain Sastra Sikshapith, Bharatiya Vidya Bhavan, Bombay 7.)

Written in the Prakrit language by a Jain Acharya who flourished in the 10th century of the Samvat era, *Dharmopadesamālā-Vivarana* will be of great use to students and lovers of Prakrit literature. This book, charming in style and full of information, contains powerful poetry equal to the Sanskrit *Kadambari* of Bāna. It contains treatises on various subjects such as Character, Penance, Non-violence, Truth, Restraint, etc., and illustrates them with beautiful stories glorifying these virtues and denouncing vices. An admirable compilation for expounding before any type of audience, this work of great literary value offers sure guidance to those who have lost their way.

Rich in descriptions and dealing with topics ranging from heroes and heroines to natural beauty spots and various arts, this selection of instructive stories will be very popular. The lives of great saints are interestingly narrated and the author has shown his wide knowledge of the scriptures of other creeds by frequent references to them. That action in accordance with the precepts of these great persons leads to liberation from worldly fetters is the gist of this learned work.

Pandit Lalchandra Gandhi has taken great pains in his critical editing of this ancient text, which required much careful study of widely scattered manuscripts, rather difficult of access.

The *Lilavai* of Kouhala is a romantic *Kāvya* in Maharashtri Prakrit with a Sanskrit commentary by a Jain monk, who composed it about 800 A. D. The engrossing story shows the effect of destiny and chance on human relations, and presents devotion as a potent remedy against all ills.

The winning of Lilāvati, a Simhala Princess, by the illustrious ruler Sātavāhana is the chief theme. It is a *Kathā* and is one continuous poem in *gāthās* with no pauses or sections; the story is narrated not by the hero but by others. The structure is complex; sub-plots contribute to the poem's main purpose.

The editor mentions his difficulties in obtaining the authentic text from old scripts. There are many works entitled "Lilāvati," but this one is a work of art, subordinating its religious or moral purpose, presenting more lovely poetry than preaching and following the classic form. Among Prakrit poems, it occupies a distinctive position on account of its racy narration and its style.

Professor Upadhye, an eminent Prakrit scholar, has dealt ably and fully with all aspects of the text in his English introduction. He has presented a complete and authoritative text-book with all necessary notes and readings of this ancient manuscript.

The respective editors, both mature scholars, have produced these ancient texts under the inspiration and with the co-operation of Shri Jinavijayaji, the General Editor of the Singhi Jain Series, an instance of valuable team work by seasoned workers.

S. K. JHAVERI

How Greek Science Passed to the Arabs. By DE LACY O'LEARY, D.D. (Routledge and Kegan Paul, Ltd., London. 196 pp. 1949. 15*s*.)

This is a masterly and detailed account by an acknowledged authority on the subject, well known for his *Arabic Thought and Its Place in History*. Early in the 9th century the direct transmission of Greek thought to the Arabs was complete. Greek scientific thought reached the Arabs by more than one route. They received it first from Syriac scholars and scientists. The Arabs applied themselves to the study of the original Greek sources, and thus corrected and verified the knowledge they obtained. Another powerful channel of transmission of the Greek mathematical and astronomical lore was through India. India obtained it from Alexandria by the sea route which connects Egypt with North-West India. There was another line of passage through India beginning in Greek Bactria, a land route long kept open between the Greek world and Central Asia. We learn that in this period social intercourse between East and West was kept up by Buddhism. The Arabs had by that time reached Central Asia. For a time Baghdad was the distributing centre of the Greek scientific heritage derived from Syria, Bactria, India and Persia.

Political disturbances prevented Baghdad from pursuing its work, which passed on to Aleppo, Damascus, Cairo, Cordova and Samarkand. Greek scientific thought stimulated a new and independent life in the Arabic atmosphere. In astronomy and mathematics a real advance was made. Algebra and plane and spherical trigonometry are Arab contributions. In the medical sciences, the Arabs added much to what they learnt; they invented new instruments and made good clinical records. They did nothing in surgery.

All these researches were carried on under the patronage of the courts and of wealthy and powerful persons. The average man held that scientific and philosophical speculation tended to irreligion and freethinking and so was not interested in it. Some of the scientists were looked upon as heretics. The view was adopted by some philosophers "that the inspired *Qur'an* was well adapted for the spiritual life of the unlettered and simple, but the illuminated saw beneath the written word and grasped an inner truth *which it was not expedient to disclose to the simple.*"

The volume is thoroughly documented with good notes at the end of the book. It has a valuable and complete Bibliography and a useful index.

P. NAGARAJA RAO

Personalia. By ROM LANDAU. (Faber and Faber, Ltd., London, W. C. 1. 269 pp. Illustrated. 21*s*.)

The author of *God Is My Adventure* might as well have called his present work "Authorship Is My Adventure." For, it is, in the main, the story of his literary contacts and conquests. In it artists, writers, philosophers, whom he met by design or who affected him directly or indirectly—Paderewski, Stefan George, Keyserling, Charlotte Shaw, Younghusband, Esther and Alfred Sutro—rub shoulders with one another and constitute a kind of cultural caravan, bent on seeking the beauty of Truth and the truth of Beauty. The book has, however, some

chapters somewhat alien to the spirit of the principal purpose; for example, those which make up Part Two, dealing with his friends, the Arabs, though, in a way, they help the reader to understand better the versatile character and varied interests of the author —thanks to the gripping quality of his style.

Landau sums up his credo as an author in these words:

> However much I am devoted to my profession as an author, I have never regarded writing as being an end, but only a means; a handmaiden rather than a mistress...to use the medium of literature for passing on to others whatever understanding of life I may have gained myself. Since in my conception of human life its two poles are man and God, almost everything I wrote became something of a confession; for it reflected a personal search rather than a more impersonal desire for spinning tales....The 'confessional' writer....is, as it were, a screen or a filter: through self-questioning and self-seeking combined with the closest study of human behaviour and predicaments, he tries to probe the man-and-God relationship and to find therein some pattern of universal validity. The discipline of the pen compels him to slough away the personal and to give such a pattern a universal formulation.

But if the writer answering to the above description looks to his writing for economic stability or security, then "he might as well give up writing and become a postman or an income-tax collector instead," the author adds with pathos.

The chapters on "Esther and Alfred Sutro" and "Some Georgian Hostesses" are of unusual interest. They have attractive thumb-nail sketches of Lytton Strachey, Miss Sitwell, Virginia Woolf, Clive Bell, Charles Morgan, Somerset Maugham and several other well-known figures in the realms of contemporary art and literature between the two wars. There is towards the end a chapter headed "Letters from Readers," which provides a fairly good index of readers' varied reactions to the author's particular approach to life. Fourteen assorted illustrations adorn the book. The price, however, is prohibitive.

G. M.

Mother. By BALAMANI AMMA. 2nd Edition. (International Book House, Ltd., Bombay 1. 27 pp. 1950. Re. 1/8)

This slender sheaf of translations from Shrimati Balamani Amma's Malayalam poems is charming. They have a lightness of touch and an overtone of spiritual intimations that raise their treatment of home and family, and simple things of every day, to moving beauty. We should like these poems to spread their fragrance far, for theirs is the authentic voice not only of traditional Indian womanhood but also of the questing human soul, ever seeking the deeper meaning which the outer symbol hides. The quality of the author's own translations, of the last three poems, is as high as those by Shri Moorkoth Kunhappa which formed the first edition. "Mother's Heart" is particularly charming. But one wants more of them; and, for the next edition, a simple but beautiful format that shall present these gems to the outside world in the setting they deserve.

E. M. H.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

A striking address was delivered at New Delhi on April 9th by India's Prime Minister, Pandit Jawaharlal Nehru, inaugurating the Indian Council of Cultural Relations, with aims and objects comparable with those of the British Council of Cultural Relations. Distinctive cultures, like nationalism, like religion, he brought out, were good, but exaggerated nationalism, becoming aggressive, represented an international danger; "religions, in the measure that they have made the mind of man static, dogmatic and bigoted, have had an evil effect"; likewise

> culture that was essentially good, looked at from a wrong point of view, became essentially not only static but aggressive and something breeding conflict and hatred.

The desire, especially, to impose one's culture on others aroused apprehension of the overwhelming of the weaker culture—an apprehension, we may add, which the history of the impact of the Western upon "primitive" cultures in various places has abundantly justified. A friendly approach was necessary, and more, keeping minds and hearts open to whatever there was of good in other cultures. Probably no culture was completely unaffected by others, but cultural aggressiveness had to be abjured under penalty of the "isolation of the mind," as well as the danger of conflict.

Pandit Nehru recognized also, behind the economic and other problems which pressed for solution, the apparent existence of "a tremendous conflict in the spirit of man, some search for something which he could not find." Would it be possible in later times to combine "all this knowledge and scientific growth and betterment of the human species with truth and wisdom"? He confessed that he did not know, but he suggested that

> maybe some people who did not have all the advantages of a modern life and modern science were wiser in the essentials than most of us are.

A salutary and chastening reflection for the modern world.

A striking instance of the infiltration of Gandhian ideals and of Gandhiji's own method into the ideation and the practice of widely separated individuals is furnished by the Rev. L. M. Charles-Edwards, Vicar at St. Martin in the Fields, London, who conducted on March 22nd a special Intercession Service. It was India and Pakistan which were felt to be "standing in the need of prayer," and the Minister prayed for guidance for their leaders "in all their words and actions that the spirit of suspicion and fear might be done away with," and invoked mercy and compassion for the refugees of both countries.

He further gave thanks for the life and example of Mahatma Gandhi and prayed "that the same spirit which inspired him may inspire the hearts of

his friends now responsible for the Government of India."

But, aside from the brotherly spirit evidenced in these prayers and the recognition of the spiritual greatness of India's martyred leader, the Rev. Charles-Edwards paid Gandhiji the highest tribute of emulation in his public heart-searching on behalf of his own country; in one prayer on the occasion he said:—

> Let us first of all acknowledge, with shame, all that has been evil in our history, and all that even now makes us unworthy to be called a Christian nation: our responsibility for much that has been wrong in the past history of India, our errors, and the difficulties which we left behind on our withdrawal.

It is not for India and Pakistan to take refuge from blame in this honest confession. Whatever contribution the policy of the British may have made to the present situation, it could not have done so without our own betrayal of brotherhood and unity and tolerance. Let us rather be fired by this example to the heart-searching that Gandhiji would engage in on our behalf if he were still amongst us, grateful for the light which a distant torch that he had kindled can give us for the task!

And, speaking of Gandhiji's method and programme, it seems necessary to distinguish between two factors: one aspect of the work is implementing the programme which Gandhiji outlined for social, educational, and economic reforms; the other factor is the mental attitude of individuals, in their personal or official capacities—their effort to see and evaluate problems in the light of the principles of Truth, Justice and Love.

Physical action achievements such as total prohibition in Bombay are examples of the former. But without a correct mental perception of what Prohibition implies for the health, bodily and moral, of society, it will not succeed as it should. Thinking means not only method but also motive and to think in terms of equity and *ahimsa* is the soul necessary to vitalize the practice of Truth and Harmlessness.

"Whose is the Future?" asks A. Powell Davies, author of *America's Real Religion* in an article under the former title in *Freedom and Union* for February. The answer, he implies, depends upon the West's transcending the moral and spiritual weakness of its culture, so recently esteemed a stage in the path of inevitable progress. Its typical ideals, he declares, have been negative, producing pacifists not of faith but of fear. "We thought that peace could be bought by condoning injustice and by closing our eyes to tyranny."

He sees the struggle of faith and of morals as bound up with the struggle of events. Even strength, he declares, is not only external.

> Strength is of the heart, of the conscience, as well as of arms and armour.....Is it not true that honest conviction and the righteousness of a just cause increase the might of those who hold such convictions and are dedicated to such a cause?

He calls for complete yielding, without the old excuses and hypocrisies,

> to the law of God that makes us, each of us, his brother's keeper, and tells us that we are neighbours, from one pole of the earth to the other, and that we must love our neighbours as ourselves.

And this not as the affirmation of a pious sentiment but as social and political action. The idea of drawing politics and morality together he

ascribes to Morley, but it remained for Gandhiji to add the electric spark of religion—not sectarianism—which is necessary to make these, so to say, fuse. Mr. Davies calls for strength and justice, but he does well to recognize also that "we must carry sympathy and compassion in our hearts." These are the gifts pre-eminently of the conviction of spiritual unity which is the core of the religious experience, as it was also central to the Satyagraha preached by Gandhiji. The difficulty is going to come in reconciling these with "arms and armour," to say nothing of atom-and hydrogen-bombs.

The proposition that "freedom of information is central to all our freedoms and that a people which has freedom of information, or a measurable degree of it, has the possibility of getting all its freedoms back" was put forward by Mr. Erwin D. Canham, editor of the *Christian Science Monitor*, in the University of Chicago Round Table Discussion No. 620 on February 5th.

Ignorance, whether or not wilfully preserved, when wilfully exploited by misinformation is of course the fertile soil for fear, suspicion, hatred. But hearing both sides of the case will not necessarily mean a balanced verdict, unless there is an open mind, which is just what the exploiters of ignorance have tried to insure against. It is not counter-propaganda that is needed, but honest facts, and Prof. Harold D. Lasswell did well to insist on facts being presented as facts and opinions as opinions.

What concerned the group especially was getting the other side of the case to the Russian people, but the gem of the discussion was contributed by Mr. Canham, a reminder most salutary for many publicists and some who are not publicists to take to heart :—

> The megaphone will not be any good unless we have an idea in our mind to shout through the megaphone.

The great Danish writer of fairy-tales loved by children all over the world emerges rather the worse personally from the character analysis of Mr. Elias Bredsdorff, Lecturer in Danish to Cambridge University, presented in his "Hans Christian Andersen, a Revaluation." This lecture was presented early in March before the London P.E.N. Centre and a few days later at the Indian Institute of Culture, Basavangudi, Bangalore.

Tracing all the personal touches in an author's literary output and relating what he writes to what he is, doubtless brings out nuances that the uncritical would miss. It is the penalty of fame not to be allowed to keep one's skeletons in decent retirement in the closet, and the unlovely in Hans Andersen, his hypersensitiveness, his snobbishness, his ambition, are all displayed by Mr. Bredsdorff, who strips all the reticences from Andersen's idyllic "Story of My Life," showing us the pitiful sordidness of his background, his not undeserved contempt for some of his relatives, his morbid craving for admiration. It is not an attractive picture, but there must have been something fine in the man who could rise so far above his antecedents, who had devoted friends in spite of his defects of character, sincere admirers in spite of his unpromising exterior, and who will ever be the friend of all children, whose lives his timeless fairy-tales have brightened.